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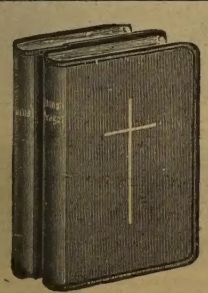

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THE *Edinburgh Review* for April opens with an article on "War as a Teacher of War," which is instructive as showing how easily the lessons of previous wars are overlooked or forgotten, or modified by changed circumstances. The life and letters of Lady Sarah Lennox are reviewed in "A Whig Lady of the Eighteenth Century." "The Recent History of Abyssinia" is a valuable article, full of information regarding the history of that remarkable and important people under their present monarch and his predecessor, and their relations with the principal European nations. An article on "The Rabbit" will interest both sportsmen and naturalists. "The Death Legend in Folk-Lore" is quite a remarkable essay, bringing out very forcibly the fact that among all nations the personification of Death has had a singular effect upon their conception of the relation of Death to the Soul. "British Policy in Persia and Asiatic Turkey" is a good political argument, but rather heavy. A paper on "John Richard Green," the author of *The Short History of the English People*, is excellent reading, giving us a very good idea of the motives which impelled the author's work, and a clear understanding of his character. "The English Forests and Forestal Laws of the Thirteenth Century" is a learned and valuable article. "Assyrian Politics" is a review of the coordinated discoveries of the records of Assyrian history during the last two or three generations. There is an excellent and discriminating review of the literary work of "M. Anatole France." The two remaining articles are on "The Life of Napoleon I."—a review of Mr. John Holland Rose's recent volumes under that title; and "Lord Rosebery and the Opposition."

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Editorials and Comments.

The Living Church

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CHRISTIAN UNITY AND THE ROMAN SEE.

A NOTABLE volume has recently been published in England from the pen of the Rev. Spencer Jones, bearing the title *England and the Holy See: an Essay towards Reunion.** The irenic tone of the writer, the keen yearning for unity which is exhibited, and, especially, the fact that the distinguished President of the English Church Union, Lord Halifax, contributes the introduction, give the volume an importance second to none of the many works issued in recent years in the interest of Reunion.

Lord Halifax in his introduction first treats of the enormous importance of laboring to hasten the reunion of the widely sundered Christians of the world, declaring that even in the case of reunion with Rome, he "cannot believe that it is as difficult as it is thought." Briefly, he takes the several distinctive tenets of Rome and attempts to show where explanations might be made that would render it at least possible for Anglican Churchmen to negotiate concerning them.

"On the other hand," he declares, "a conviction that the Church of England is responsible for teaching and occupies a position which, in the interest of truth and of Christendom at large, she is bound to maintain, will enable us to be perfectly just and candid in regard to Roman claims." "One thing, however, is essential," he adds further on, "if we wish for reunion; the Church of England must be true to its own principles." "The consent of the Fathers is treated by the creed of Pius IV. as equivalent to the mind of the Church." "The creed not only binds the Roman Church to accept what the Church *holds* but to what it has held. The Roman Church is as absolutely bound to an appeal to consensus—to the general mind of the Church—in regard to matters of faith, as the Church of England."

Lord Halifax cautions that he must not be assumed necessarily to identify himself with the positions asserted in the essay, some of which he "might be disposed to criticise". He commends the subject, however, to the consideration of Churchmen.

Mr. Jones' line of treatment of the important subject starts from the historical proposition of the Abbe Duchesne, which is only partly true, though certainly in part, that "the English Church is a colony of the Roman Church." He then proceeds to maintain that it is an anomaly to assume that the Church of England is a separate community apart from the Catholic Church at large. He maintains that it consists only of two provinces of that Church, which, through force of circumstances, have become isolated from the balance of the Church. He presents a series of preliminary propositions, not as fixed declarations but as to be assumed with "the limitation of a prefix," which he proceeds to enlarge upon. In developing the subject, he lays down the somewhat novel proposition that—

"the attempt to change Rome, at least as regards her formal positions, after having been subjected to continued experiments, extending over a long course of time, has been attended by failure which may be described as practically uniform, and this should be recognized at length as an experience and therefore as a fact; henceforth to remain formally as she is, to explain and expound her teaching, and to continue to raise the standard of spiritual life among her children,

* *England and the Holy See:* An essay towards Reunion. By Spencer Jones, M.A. With an Introduction by the Right Hon. Viscount Halifax. London and New York: Longmans, Green & Co.

should be acknowledged as the proper function of the Roman Church in this enterprise."

"From this point of view, instead of saying that she is hopeless because she will not change, we ought rather to say that the fact of Rome's not changing is proved to be an abiding fact and must be reckoned with as such. In other words, instead of saying that our end is to change Rome, we should say that the starting point of our enterprise is the fact that she cannot change."

Opposed to this is his second proposition:

"In the same way I should say that the proper function of the Anglican Church and also of the Dissenting bodies is to change and to move, since this is in fact what they have ever done." "An infallible Church," he argues, "may explain her formal positions and in the act of doing so may in a sense adopt them; but she cannot in the very nature of things contradict them."

These propositions he sums up as follows:

"(1) Rome, because of her essential nature, does not move because she cannot.

"(2) England has never ceased during the past three hundred years to move, so that all experience proves that she can.

"(3) The compass within which she can freely move is represented by—

"(*a*) Holy Scripture, in the light of progressive interpretation.

"(*b*) With what the Catholic Fathers and Bishops, and the dogmatic decisions of the six Great Councils have laid down to impose a proper limit to that interpretation."

These propositions, which Mr. Jones is willing to concede, and the recognition of which he esteems an essential preliminary to the consideration of the subject at all, will hardly remain unchallenged. The real question at issue is not whether Rome or England *can* change, but whether either or both of them *ought to* change. To start with the assumption that Rome cannot change, therefore England must, is simply to beg the main question; which is, which *ought,* in the interests of truth as well as of unity, to change?

For it must not be forgotten that, urgent as is the need for unity in the Catholic Church, there is one thing that is even more essential to her than unity, and that is Truth. The dogmas that stand between the several communions must either be intrinsically true or intrinsically false. The only concession that can rightly be made in the interests of unity, perhaps, is to consider whether the necessity for insisting upon their truth or falsehood is so paramount as to exclude the possibility of negotiation between two parties who differ as to the main fact. It appears to us that in his very laudable desire to hasten the long-prayed-for day when we all may be one, Mr. Jones has at times overlooked the paramount importance of *Truth,* in considering the important, yet only secondarily important, question of reconciliation.

Mr. Jones appears to be willing to concede the primacy *by divine right* of the see of Rome. In a most irenic manner he urges Anglicans to recall the early patristic allusions to the "chair of St. Peter"; as in St. Cyprian: "the See of Peter and the principal Church," etc. He cites many such quotations which undoubtedly show the primacy exercised by the see of Rome, but do *not* show that that primacy was of so sacred and fundamental character as to be unchangeable. The primacy nobody contests; its irrevocable character is what is at issue.

To concede that the primacy is by divine right, we venture to say, is to concede exactly what is the fundamental issue between the two communions. Nothing can be more certain than that from the time of the declaration of the Convocation of York in 1534 to the present day, except of course during the Marian regime, the Church of England has consistently held "that the Bishop of Rome has not, IN SCRIPTURE, any greater jurisdiction in the kingdom of England than any other foreign Bishop." Nor is it sufficient to reply that this action of Convocation was forced by the erastian influence of the Court, for the real question is whether the proposition is itself true or false, rather than what were the conditions under which it was pronounced.

By conceding this question, Mr. Jones has, we fear, lost his *locus standi* as a spokesman for the Church of England in the difficult task to which he has set his energies. It is essential, in order that an irenicon may be effective, that it do full justice to the conflicting claims of the two parties. In so far as it fails to do this, it fails in its purpose. To assume that the position of one party is other than that which in fact it is, is to make the whole irenic attempt abortive. Mr. Jones here fails apparently in carrying out Lord Halifax's wise principle, laid down by him as "essential if we wish for Reunion: the Church of England must be true to its own principles."

MR. JONES argues carefully and well, the grounds on which the primacy of the See of Rome should be accepted as of divine right. He does indeed show, what nobody ever denied, that from the post-apostolic period, the primacy of the See of Rome was generally acknowledged. He goes further to maintain, what is not so certain, but what yet is not *necessarily* inconsistent with the position of the Church of England, and what may rightly be esteemed proper for suggestion in an irenicon, that this primacy was admitted by virtue of the common belief in some sort of priority in position of St. Peter among his fellow apostles. For the subject of the Primacy of St. Peter and the immediate questions that flow from it, we cannot do better than merely to refer the reader to the chapter on that subject in the third edition of Puller's *Primitive Saints and the See of Rome,* where, with all respect to Mr. Jones, the subject is much more lucidly and fairly treated than in his own work, and the conclusions of which cannot easily be overthrown. The earnest desire of Mr. Jones for unity has led him in this connection into the same mistake which we have in times past been obliged to point out in the overtures of some of our own devoted priests toward unity with the Protestant world: that of making concessions which would sacrifice truth for unity, and would thus disrupt the Church in the very endeavor to unite her. The primary question is to establish the truth.

And throughout his consideration of St. Peter and the Primacy, Mr. Jones is far from being beyond criticism.

"It is impossible for us," he says, "to look out upon the world to-day, or to look upon the world of to-morrow, and not to discern a head wherever we descry a society." "If the visible Church was destined and therefore designed to take up and to maintain its place in surroundings which are everywhere governed by this law, is it not just that the argument for St. Peter's headship in the Apostolic College should so far have the benefit of this law, and that in the shape of a presumption that what is recognized in every other situation should be provided for also in this?" "I repeat, it is scarcely too much to say that if the Visible Society had been destined to endure without a visible head, some miraculous interposition on the part of our Saviour would have been found necessary at the outset."

But Mr. Jones overlooks the fact that the Church is not merely a "visible Society," but an organism. This organism is in existence partly in this world and partly in the world beyond. The Church is only in part a visible body. By far the greater party of the body is invisible. Hence it is not necessary to assume a necessity for a visible head for a body which is partly visible and partly invisible.

Mr. Jones assumes, too, that there was an ancient agreement as to the interpretation of the Petrine text, which interpretation is commonly called in question by Anglicans to-day. This proposition we are obliged to deny. To quote any quantity of authors as favoring a given interpretation does not affect the corresponding fact that a considerable number of authors also reject that interpretation. Here again the work by Father Puller will throw very much light upon subjects which Mr. Jones has seen only from a narrow point of view. In fact, much as we welcome an honest attempt, as this is, to hasten the day when the Church may be one, we trust that Fr. Puller's book may be read in connection with this, as essential to a full understanding of the subject in many particulars.

Moreover, Mr. Jones altogether overlooks the remarkable fact that the continued existence of the whole Orthodox Eastern communion, which rejects and always has rejected the dogma of a primacy by Divine right, is such an evidence against the Catholicity of that dogma as cannot be set aside. If the rejection of that dogma had been a latter day peculiarity of the Church of England alone, after the historic quarrel between the King and the Pope, there would be some color to the charge that the rejection of such primacy was but an act of prejudice and of rebellion. This, however, is farthest from the fact; for the Eastern Communion has from the very earliest times maintained the same insistent attitude.

And if we must differ with Mr. Jones in his willingness to concede the primacy by Divine right, we cannot of course go with him in his further willingness to build upon that dogma by accepting the modern supremacy and even the doctrine of infallibility, toned down though it be in its interpretation by the explanation of certain individual Roman Catholics, who are yet hardly representative of the prevalent theory in the Roman Church. It is unnecessary, however, for us to consider these matters in detail, since they depend largely upon the

prior acceptance or rejection of the Divine right to the Roman primacy.

The true line, it appears to us, for the Anglican Communion to take, when the time of an irenic consideration of the subject may be ripe—which unhappily we cannot discern among the signs of the times to be the immediate present—is somewhat after this order:

The primacy of the See of Rome grew up by unanimous consent of the Church, no doubt led by the Holy Spirit, as in part a recognition of him who on so many occasions was recognized as the representative of the Apostles; in part by reason of the accident of the imperial dignity of the capital of the Empire, followed in early centuries by the diminution of the political influence of the other cities in which the other apostolic sees had been founded; and in part again by reason of the isolation of the Roman See from the other apostolic sees and the large strength which gradually developed in the Churches contiguous to the See of Rome.

This primacy is one which would doubtless have been admitted by the Church to the end of time, if in fact the See of Rome had proven permanently to be, as from earliest times it was hoped it would be, a centre of unity. The many quotations which can easily be made from the early Fathers in which the See is recognized in that capacity are clearly to be interpreted in the light of the condition of that See at that time, when it was undoubtedly such a centre of unity, but not a guarantee that it would continue so to be in future ages.

Mr. Jones is quite right in maintaining that there are two sides to the political and other questions which in England have led to the bitter prejudice against adherents to the Church of Rome. Here he is on stronger ground, and herein is really an opportunity for a preliminary irenicon, which might pave the way for the future better understanding between the two Communions, such as can hardly be looked for until that prejudice has largely subsided.

"Men cannot continue for ever to think it right," he says, "that Sir Thomas More and Fisher should have been put to death in the reign of Henry VIII., and yet wrong that the same treatment should have been meted out to Cranmer and Ridley in the reign of Mary. They cannot in justice continue to think of the invasion of England by the Spanish Armada without also recalling the splendid loyalty of English Roman Catholics who rushed with one accord to their country's standard to fight against it."

We fear, however, that even in this laudable attempt to restrain prejudice he has exaggerated somewhat; for the Pope gave his initial blessing to the Armada project, while the English Roman Catholics served their country on their own responsibility.

Mr. Jones recurs ever and again to the necessity, as it seems to him, to predicate a visible head for the Church, which necessity we have totally denied. Thus, toward the end of his interesting volume he writes:

"If we contemplate the various degrees in the hierarchy from the lowest to the highest, we shall find ourselves reasoning thus: A parish is a circle within the Diocese, and an incumbent sits at its centre; a Diocese is a circle within the Province, and a Bishop sits at its centre; a Province comprises many Dioceses, and a Metropolitan sits at its centre; the Church comprises many Provinces and —"

Evidently he sees no way of filling his blank at the close without the necessity for the Pope as we know him to-day. He could not, however, show the fallacy of his own belief more truly, for all that is required to complete that sentence is such a *primus inter pares* as between Metropolitans, as he finds in a Metropolitan among Bishops. Few would be found to deny that if the unity of the Catholic Church could be restored so that there would be no sundered communions, we should then be obliged as a matter of convenience to fix upon one primate to be recognized as being to the whole Church what the Metropolitan or the Archbishop is to a Province. That Primate once was the Bishop of Rome. The Church is perfectly competent in future to substitute for him the Bishop of Alaska, if sufficient cause for the substitution should exist; or to make of the primacy a variable quantity as in the case of our own Presiding Bishopric. Whether the see of Rome will ever again become a universal primacy, will, no doubt, depend more upon the see of Rome itself than upon anything else.

WE NEED NOT here take up the lesser issues between Rome and Anglicans. If we were all, in both communions, possessed of such an irenic spirit that we were able to come to agreement over the fundamental difference concerning the Papacy, there would be little difficulty in adjusting our other differences. Yet we could hardly adjust them in the manner suggested by Mr. Jones. The whole Eastern communion, which, as Mr. Jones says, "is in fact more free and fearless than is Rome" in its "devotional language sometimes addressed to the Blessed Virgin," would reject Mr. Jones' statement that:

"The doctrine of the Immaculate Conception is generally understood to be bound up with this teaching of the early Fathers that Mary was the second Eve."

The Anglican position is that in the absence of express revelation it is simply impossible for us to know whether there was or was not such a supernatural cleansing of the Blessed Virgin from her conception. The decree of 1854 declares that the dogma is a matter of "revelation." This Anglicans are forced to deny. Once again, it is beside the point to plead that Anglicans can change and Rome cannot. If as a matter of fact Rome is wrong, then Anglicans would stultify themselves by also becoming wrong, in order forsooth that the Church might agree in being wrong, if it could not agree in being right! Few would care to disturb the right of anyone, in the one communion or the other, to hold the theory as a pious opinion, since it does no violence to any article of the Catholic Faith. But an irenicon that is true to the position of the Church of England must insist that the dogma is at least not a matter of revelation, and hence cannot be imposed as binding.

Again, with regard to the exaggerated language of devotion to the Blessed Virgin, Mr. Jones recalls Newman's statement relative to such exaggeration in the works of St. Alphonso Liguori, that parts were omitted from a volume intended for circulation among Romanists—Mr. Jones calls them "Catholics" (p. 311), no doubt inadvertently, for he means Roman Catholics—in England because "such passages as are found in the works of Italian authors were not acceptable to every part of the Catholic world." But both Dr. Newman and Mr. Jones overlook the fact that at the canonization of St. Alphonso Liguori it was necessary that his writings should be officially examined and approved, before his sanctity was pronounced. This was done, thereby placing the stamp of Papal approval on all those writings. Is not the statement of Newman, then, a confession of the existence of that very disagreement among Romans which is so bitterly condemned when discovered among ourselves? And certainly it cannot be reckoned a trivial matter when difference of opinion exists in the same communion as to to whom prayers shall be addressed.

IT WERE EASY to go on much farther in this examination of Mr. Jones' volume. For his desire and his attempt to pave the way for unity we have only the warmest sympathy. A unity that leaves out the Roman communion with her 240,000,000 adherents, the number of whom, however, Mr. Jones brings into somewhat undue prominence, can never be the entire fulfilment of the prayer of our Lord and the dream of all sincere, peace-loving Christians. Numbers have little to do with the matter, however, and the weakest may be right, and the strongest wrong. The position of Athanasius when he stood his ground against the world, *including the see of Rome,* was far more "extreme" and "isolated" than is that of the Church of England to-day. It consisted, not of "two provinces," but of one deacon. Should Athanasius, for the sake of unity, have urged that it was far easier for him to change ground than for the see of Rome and the great Church of the West to change, and thereupon have subscribed to the Arian formula? If not, then Mr. Jones' primary postulate—that England should change her ground because Rome cannot—fails.

Back of unity must lie truth. Better that part of the Church should be right in disunity, than that all should be wrong in unity. A lack of faith is our root difficulty. Mr. Jones' fundamental mistake is in assuming that Rome cannot change. *If Rome be wrong, then Rome* MUST *change* before our Lord's eucharistic prayer can be fully fulfilled.

But if Rome be right, then there is vastly more involved than Mr. Jones appears to understand. In that case, the Church of England is not a Church in rebellion, but *no Church at all.* In that case she has no valid sacraments, no valid ministry, no point of contact with the historic Church of the ages. Consequently, on the very grounds that Mr. Jones is willing to assume, Rome has "nothing to arbitrate."

The difficulty in negotiation is that Rome holds that we have no standing as a Catholic Church. If Rome is right in this, then Mr. Jones' effort is wholly useless and abortive, because the obvious duty of every Anglican is then to submit to Rome's authority, and receive the sacraments which thus far

have been unknown to him. But if Rome be wrong, then Mr. Jones' whole line of argument fails, because he starts with the postulate that Rome must at least be held to be unchangeable, and that we must therefore come to the Roman position.

He does not directly say that we must accept the Roman position *because it is right*, but because Rome cannot change and we can, and therefore to accept it is the only road to unity. He seems not to perceive how much is involved *if Rome be right*, and how untenable his own position while outside her communion, becomes; while on the other hand his whole argument fails *if Rome be wrong*.

Mr. Jones' heart has led him where his head would certainly have restrained him. He has, in our judgment, taken a position in which the two dilemmas which confront him show how impossible is his position.

We regret that we cannot feel that by his work he has hastened the day of Catholic unity. His book is far more likely to increase the misunderstanding and disunity among ourselves, than to heal that which we find abroad.

But in spite of all, his honest desire to do something toward hastening the unity which is so needful to the Catholic Church, should have our cordial sympathy. It is sad to us that, earnestly praying for unity as we do, we are once again compelled to dissent from a plan intended to hasten it.

HERE is a frank statement made by an Unitarian minister in Kansas City, the Rev. W. H. Ramsey, in a sermon preached in All Soul's Unitarian church in that city on "The Growth of Heresy in the Modern Churches", as reported in the Kansas City *Times* of May 12:

"The Protestant Episcopal denomination is also tainted with heresy. A prominent minister of that body assured me some years ago that I could into the Church as a Unitarian, if I would only not talk about it. An Episcopal rector, whose name is known all over the continent, offered to give a large order for Unitarian text books, if the name 'Unitarian' was left off the title pages. *These men are undermining the old doctrines from within.* They know that their churches would not accept, under the Unitarian name, what they rejoice in under other names. What is going to be the outcome of all this liberal ferment in the churches? I do not believe the problems of the heretics are going to be solved by emigration from one denomination to another. In the cases of centralized churches, such as the Protestant Episcopal, Presbyterian, Methodist, and others, it is probably necessary at present for the heretic to move out, in order to be honest with himself. Each man must settle this matter for himself."

We beg to challenge the reverend gentlemen to name the "Episcopal rector whose name is known all over the continent" referred to above, as also the "prominent minister" mentioned; not indeed, we say with regret, that we doubt his testimony, but because where one quotes an anonymous party in such a connection, he owes it to himself to name him.

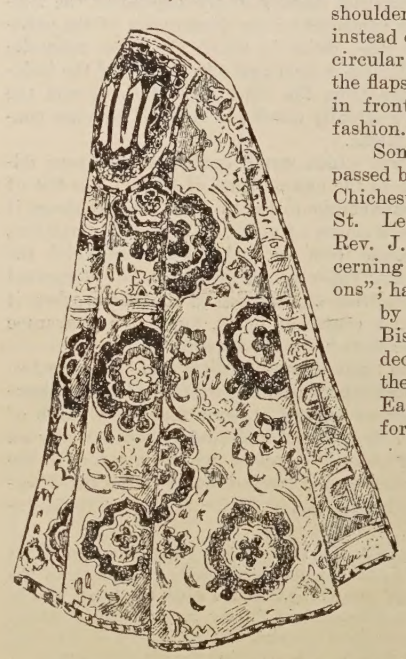
Yet the name itself is of little avail. The Unitarian himself was able to see that *"at present"*—will Truth no longer require truth when Unitarians prevail?—"it is probably necessary for the heretic to move out, in order to be honest with himself". Here is Unitarian testimony to the very fact that we have more than once laid down; that the question between orthodox Churchmen and so-called "Broad" Churchmen is one of honor rather than one of exegesis. What must be the opinion of the Unitarian regarding those within the Church who show no appreciation of what would be required "in order to be honest with himself"?

So long as the question of honor is contemptuously ignored, it can be of little use to discuss questions of scholarship or of scriptural interpretation.

LONDON LETTER.

London, Tuesday in Rogation-Tide, 1902.

AN EXHIBITION under the auspices of the Church Crafts League, including a collection of mediæval Church ornaments, was formally opened at the Church House, Westminster, on April 29th, by the Bishop of Rochester, and will remain open until May 30, except on Ascension Day and Whitsun Monday. The most noteworthy exhibit is one of the new coronation copes presented to Westminster Abbey, to supersede the old ones for Coronation Day. The cope, one of five to be worn by the Canons, has been made by Messrs Watts & Co., Baker Street, W., from the design of Mr. J. I. Micklethwaite, F.S.A., the Architect to the Abbey. The ground work, as described, is of rich stamped velvet in two shades of brick red embroidered with gold thread. The body of the vestment is adorned with Tudor roses and the Imperial Crown worked in gold; the orphreys displaying a crown of antique design and the letter "E" in old English character. On the hood are figured in thick gold thread the letters of the sacred monogram "I. H. S.", several inches in length; while the broad band of velvet, which serves as a Morse, is embroidered with the cross-keys of St. Peter, the Patron Saint of the Collegiate Church of Westminster. "The effect", says the *Westminster Gazette* (in an article apparently contributed by an expert and illustrated with the cuts herein reproduced), "is rich and pleasing as a whole, though as regards both color and workmanship it will not escape criticism. It is to be regretted that the designer did not copy the 'shaped' cope of ancient brasses, which allowed the vestment to hang from the shoulders in natural folds, instead of adopting the strict circular form, which causes the flaps to cross one another in front in stiff, triangular fashion."



NEW CORONATION COPE FOR THE CANONS.

Some correspondence has passed between the Bishop of Chichester and a rector at St. Leonard's-on-Sea (the Rev. J. A. Jamieson) concerning "evening communions"; having been occasioned by a letter from the Bishop containing his decision on a request the Salehurst (Sussex) Easter vestry meeting for permission to introduce that most Protestant but un-Catholic practice. The Bishop wrote: "I cannot sanction evening communions, believing them to be quite as much a breach of Church order as the ceremonial use of incense," and so forth. Thereupon the rector at St. Leonard's requested his diocesan to state when and where the Church had forbidden such "communions," while in his answer to the Bishop's reply, which was marked "private," he said: "I would humbly submit that the question ought to be tried on its merits, and I would suggest that if your Lordship could in any way have the point discussed before the same tribunals that have condemned 'the ceremonial use of incense,' your Lordship would kindly permit me to be the defendant in the case." In consequence of the Bishop's decision on the request from the Salehurst vestry, a largely attended meeting of representatives of the various Protestant societies was held last week at the offices of the Church Association, Prebendary Webb Peploe in the chair, and a resolution was passed condemning the action of the Bishop in pronouncing against "evening communions." In refusing to sanction in his Diocese such a scandalous innovation upon Church order, the Bishop of Chichester has certainly taken a bold line and acted consistently as a Catholic Bishop. But, on the other hand, it is extraordinary that so fairly definite a Churchman and acute a prelate as Dr. Wilberforce should have unnecessarily exposed himself to a well-grounded charge of inconsistency in condemning, as likewise a breach of Church order, one of the most laudable and œcumenical practices of worship. As to the St. Leonard's rector's suggestion, it is to be earnestly hoped that the Bishop will not be so obliging as to carry it out, for another Lambeth "Opinion" would doubtless be a great calamity to the Church.

The following correspondence has been published in the newspaper press:

"Lambeth Palace, S. E., March 4th, 1902.

"My Dear Lord Marquis:—It is my duty to prepare the office to be used at the Coronation on June 26th, in Westminster Abbey; and in discharge of that duty I have to see that what is required for that office is in accordance with rule. I am informed that the British and Foreign Bible Society has obtained permission to prepare and supply the Bible which is to be presented in the course of the ceremony, and I write to you as their President. Knowing the rules of the Society, to which I am myself a subscriber, I think it is

just possible that in making their request the officers of the Society may not have realized that according to precedent, the Bible must be an entire Bible, such as is officially used in the Church of England, and must therefore include the Apocrypha. The matter has been submitted to the King, and I have received his Majesty's commands to inform the Society that it is essential that the Bible in question should be, as heretofore, the full volume, including the Apocrypha. May I ask you to communicate his Majesty's commands to the Society accordingly?

"I am, my dear Lord Marquis, yours faithfully,
"The Marquis of Northampton. F. CANTAUR."

"CASTLE ASHBY, Northampton.

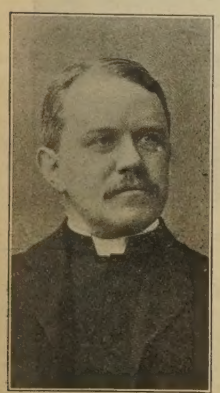
"MY DEAR LORD:—Your letter of the 4th has been laid before the Committee of the British and Foreign Bible Society, and I am charged to express our deep regret that the Bible, which is alone circulated and sold by our Society, and which does not contain the Apocrypha, cannot be used at his Majesty's Coronation Service. Our Society, as your Grace rightly assumes, was unaware of the precedent mentioned in your letter. The spirit of the rules of the Society is too definite to enable them to act in accordance with that precedent and they are therefore compelled to relinquish very unwillingly the provision of the Coronation Bible. The Society begs me to thank your Grace for your kind and courteous intimation of his Majesty's commands.

"Yours very faithfully and sincerely,
"The Archbishop of Canterbury. NORTHAMPTON."

In response to a request that the King would be pleased to accept a copy of one of the Society's editions, as a memento of the Coronation, Lord Northampton has been informed from Marlborough House that his Majesty will have "much pleasure" in receiving the proposed gift. It appears, of course, from this correspondence that the volume "alone circulated and sold" by the so-called British and Foreign Bible Society is not after all what the Archbishop of Canterbury considers to be "an entire Bible"; and, therefore, assuming that the Primate is right, it is clearly a misnomer to call the Society by its present business name and style.

NEW YORK LETTER.

THE Rev. Dr. Edmund S. Rousmaniere, rector of Grace Church, Providence, has been asked by the vestry of Grace Church, Brooklyn, to accept the rectorate of that parish, made vacant by the elevation of the Rev. Dr. Burgess to be Bishop of Long Island. It was rumored that the vestry of St. John's, Washington, had extended an invitation to Dr. Rousmaniere to become rector of that parish, but this cannot be verified. The Rev. Dr. Rousmaniere is a native of Boston, a graduate of Harvard and of the Divinity School, Cambridge, and before going to Providence was rector of All Saints', Pontiac, R. I., and of Grace Church, New Bedford, Mass.



REV. E. S. ROUSMANIERE.

Bishop Burgess has given an order that women shall not wear the cassock and cotta and appear in choirs of the nine Cathedral missions, and concerning the order he says:

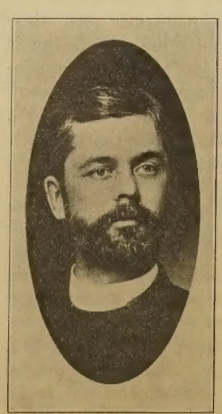
"Vestments of the Church have belonged to men from the earliest time. I feel that women should be modest at all times, and I do not think it proper for her to don cassocks and cottas. The whole thing is new. The coming of women choristers in vestments dates back about fifteen years. I don't object to women singing, but I do object to them marching around the church, or into it, in cassocks and surplices. It is an abomination, and I shall do all I can to stop it."

Such choirs exist in large numbers both in Brooklyn and Manhattan, and their number seems to be on the increase. Speaking of them and of the Bishop's position, the Rev. Dr. Lindsay Parker of St. Peter's, Brooklyn, a successful downtown parish, is reported to have said:

"We have vested women in our choir. That is proof that I regard it as a most desirable custom. I am very proud of my choir and I am also proud of the fact that I had the honor to introduce the custom into America. Why should not women sing in the choir? And if they sing in the choir why should they not be well dressed? If any one can suggest a better habit than the surplice I will be glad to indorse it. I think it is a most beautiful custom and one that should be taken up even more widely than it is. Don't forget that the honor of introducing the custom belongs to me. Bishop Littlejohn used to compliment me very highly upon my choir. He approved of surpliced women most heartily. Oh, no; I like my choir too well to change it."

Never before, it is believed, has a parish church given place to the chapel in the Church Missions House when farewells were to be said to departing missionaries, but on the occasion of the farewell to Bishop Brent on the Friday morning before Whitsunday, Calvary Church was filled with clergy of Brooklyn, New Jersey, and New York, representatives of the Church Clubs of Long Island and New York, of the Woman's Auxiliary, and of the Brotherhood of St. Andrew. The occasion was one of sadness, and yet it had in it a note of rejoicing, both that the Church is sending forth such a man to such a field, and that it is able, through the generosity of Churchmen and Churchwomen, to send him forth materially so well equipped. It was announced that apart from amounts previously secured, one donor has given $100,000 with which to erect in Manila a Cathedral, school, and Bishop's house, upon land already owned by the Board of Missions.

During the Calvary service the choir stalls were filled with clergy of the city, among them the Rev. Drs. Warren, Lloyd, Grant, Hulst, Huntington, Chalmers, and many others. Bishop Francis of Indianapolis was the celebrant at the Holy Communion, and the address was made by Bishop Hall of Vermont. The Bishop said there was but one message for the morning, and that a message of love, of good wishes, of God's richest blessings in the prayers of all then and thereafter. He read several verses from the Psalms, and said the people were present in such large numbers because it was a unique occasion. Bishop Brent goes on a mission of reconciliation that is three-fold: Individual, ecclesiastical, and national. He felt sure the Church's messenger would set before a poorer if not an inferior race a high ideal of the priestly life, and priestly character; that he would show the mission of the Church to be to penetrate the whole of human life; and that he would prove to the Filipino that a Christian nation can, no matter what the provocation, exercise self-restraint. A Bishop, a priest, ought to be merely a sample Christian, not a something apart, above, and foreign to the rest of Christ's people. Speaking of reports of official harshness, the Bishop said our government did not tolerate brutal methods in our prisons, in our schools, in our poorhouses. War is not hell, and war conducted by American soldiers must not employ devilish methods. He quoted from last December's message of President Roosevelt, and feelingly in conclusion he bade Bishop Brent go forth and stand for principle, for justice, for the Church, and for Christ. The Bishop sailed by the *Trave* on Saturday, by the way of the Suez Canal. He was accompanied by the Rev. Irving Spencer, son of the Rev. J. S. Spencer, *rector emeritus* of the Washington Irving parish at Tarrytown, Miss Harriet B. Osgood, who will have charge of the Church work among the Filipino women; Miss N. F. Shelton, a nurse, and Miss Waterman, who will establish a Church kindergarten for native children. When he arrives in Manila, the Bishop will find the Rev. Walter C. Clapp, the Rev. John A. Stanton, Jr., and the Rev. Henry Talbot, who preceded him early last winter.



REV. H. M. DENSLOW.

The Baccalaureate sermon at the General Seminary was preached by Bishop White of Michigan City, and emphasized the importance of home missions. Late on Tuesday, at an adjourned meeting because of the regular meeting of the Board of Managers of Missions at two, the Rev. Henry M. Denslow, rector of St. John's Church, Lafayette, Ind., was elected Professor of Pastoral Theology, to succeed the Rev. Dr. Jewett, retired. The Rev. Mr. Denslow is a native of Lynn, Mass., and a graduate of Yale. He has been rector of Grace, New Haven, Trinity, Rutland, Trinity, Seneca Falls, chaplain of Kenyon College, and Grace, Muncie, Ind. For four years past he has been president of the Standing Committee of the Diocese of Indianapolis.

On Wednesday the corner-stone of White and Lorillard-Edson halls was laid by Bishop Worthington of Nebraska, assisted by Bishops Seymour, Coleman, Walker, Talbot, and Francis. At the commencement proper, at which Good Shepherd chapel was overcrowded, Dean Hoffman, quite recovered

from his indisposition, appeared in the long line of Bishops, faculty, and visiting clergy. Degrees of Doctor of Divinity were conferred upon Bishop Mann of North Dakota and Bishop Olmsted of Colorado, and that of Bachelor of Divinity upon the following: The Rev. Gustav Arnold Carstensen, Christ Church, Riverdale, N. Y., class '76; the Rev. Charles Judd, Mayo Fellow, General Theological Seminary, class '96; the Rev. Norton Thomas Houser, St. Luke's Church, Blossburg, Pa., class '00; the Rev. Albert Sidney Thomas, St. Matthew's Church, Darlington, S. C., class '00; the Rev. Percival Natwon Wood, St. Bernard's Church, Bernardsville, N. J., class '00; the Rev. Paul Otozo Yamagata, Tokio, Japan; the Rev. Erle Homer Merriman, St. Agnes' Chapel, New York, class '01; and the Rev. Edward Henry Schlueter, missionary, St. Paul's Church, Lewiston, N. Y., class '99.

Specialists have been looking into the physical condition of Bishop Potter and they tell him his present indisposition is the result of overwork only. He had planned to go abroad on June 6th, but has advanced the date to May 28th. He will not attend the coronation, of course, but will seek out a quiet spot on the Continent and rest for three months. To those who called he expressed keen regret at being unable to attend the Seminary commencement, and especially the farewell to Bishop Brent. To the latter he did send a message of cordial Godspeed. To his physician he is reported to have said that if he felt his strength to be insufficient to meet his tasks next fall he felt no doubt the Diocese would grant him a Coadjutor. But he hoped by fall to be himself again in all respects.

Keen regret is felt at the untimely death of the Rev. William W. Moir of St. Eustace's, Lake Placid, Diocese of Albany. Mr. Moir was the son of a retired dry-goods merchant, unmarried and about forty-five years of age. Interested in boys and possessing means, he did a remarkable work while at the Holy Communion, and has done a hardly less conspicuous service for the Church in building up St. Eustace's parish, and in planting missions in near-by places. His work at Lake Placid, in the Adirondacks, was described in this correspondence some time since. It has grown much since then, and some solicitation is now felt for it, Mr. Moir being gone. He was taken with appendicitis on Friday, an operation was performed on Friday, and death followed on the succeeding Tuesday.

St. Matthias' Church, Sheepshead Bay, under the rectorate of the Rev. Thomas A. Hyde, is making excellent progress in a difficult field. A debt of $500 has been paid on the organ, there is a new vested choir, and $2,500 has been raised toward the building of a parish house, for which ground was broken last week. On this occasion the rector said the prayers, and Archdeacon Kinsolving made an address beside turning the first spadeful of sod. On behalf of the S. S., which was never larger, little Miss Schonburg, aged 7, presented an offering of $40.

At the annual meeting of the Daughters of the King, held in St. Thomas' Church, Brooklyn, Bishop Burgess counseled women to give more attention to their homes, and not to let public and Church life interfere with such home duties.

Thieves broke into St. Matthew's Church, Brooklyn, and took a lot of kitchen silver, linen, etc.

The spring meeting of the Sunday School Commission of the Diocese of Long Island was held in St. Mark's Church, Islip, on Wednesday of last week. Prayers were said by the Rev. R. L. Brydges, and addresses were made by the Rev. Horace R. Fell, the Rev. William Wiley, and Mrs. G. A. Moulton. In the afternoon the addresses were made by the Rev. Dr. James H. Darlington, and the Rev. Dr. J. C. Jones.

CONSECRATION OF THE NEW CHANCEL OF TRINITY CHURCH, SOUTHPORT, CONN.

ON THE Feast of the Ascension, the new chancel of Trinity Church, Southport, Conn., was consecrated by the Bishop of the Diocese.

The service was an adaptation of the Office of Consecration, with special intercessions.

The Bishop celebrated the Holy Eucharist, administered Confirmation, and preached a most fitting sermon.

Many of the clergy were detained at home, but a number were able to so order their services as to attend, and rejoice with rector and people in the glad day. Those present, beside the rector, the Rev. Edmund Guilbert, D.D., were the Rev. Messrs. Barhydt, Breman, Booth, Cornwall, Goldsborough, Hamilton, Humphries, Jefferson, Lewis, D.D., Neide, D.D., Rafter, Robson, Whitcome, and Hooker.

The chancel is vastly improved, being much larger than formerly. It is now 25 x 14. The chief feature, of course, is the marble altar, which is of great beauty. It is erected "in memory of William and Charlotte Bulkley."

THE NEW CHANCEL OF TRINITY CHURCH, SOUTHPORT, CONN.

A retable, also of marble, an added gift of the same donor, will soon be in place. The baldachino is the design and execution of R. Geissler.

The altar piece is a large painting. It is a reproduction of the central figure in "The Christus Consolator," by Aug. Schaffer.

The memorials in the chancel, beside the altar, are these: The candelabra, in memory of Charles Rockwell; alms basins of silver, in memory of Francis D. Perry; communion service of silver, in memory of Henrietta Perry; altar cross, in memory of the Rev. David H. Short, D.D.; communion rail, in memory of Emma Steele Curtiss; font, in memory of Anna Robinson Rockwell; lectern, in memory of Henry Sturges; sanctuary stalls and prayer desks, in memory of Mrs. Emma Steele Curtiss and Cornelia Wells. The special gifts include the reredos, altar vases and vestments, book rest, credence, service book, Prayer Books and Hymnals.

The church is now well equipped for sacred worship, and the laudable work has been accomplished through the untiring efforts of the rector. The cost was about $4,000, contributed almost wholly within the parish.

Trinity, Southport borough, is the original parish in the town of Fairfield, Conn., the first services having been held in the year 1718 A. D.

Diocesan Conventions

ARKANSAS.

(Rt. Rev. Wm. M. Brown, Bishop.)

THE 30th annual Council of the Diocese of Arkansas convened at St. John's Church, Helena (Rev. C. H. Lockwood, rector), May 14th, and remained in session three days.

Every resident parochial priest was present, and one non-parochial, and eight parishes were represented.

The Council was practically unanimous and entirely harmonious in its action on all the exceedingly weighty matters that came before it at this session.

The vexed question, missions to the colored people, long discussed and from year to year postponed, was by this Council practically settled upon the lines suggested and recommended in the Bishop's address. A canon was introduced to organize the colored work into a convocation without seat or voice in the diocesan Council to any colored rector, parish, or mission, but with right of initiative in matters of legislation, subject to approval of the Council. There being two votes in opposition to this canon, it went over under the law to the next Council. The opposition was not to the merits, but that some preliminary steps might be taken before final passage of the canon by the one colored parish now in union with the Council.

An episcopal residence was purchased at Little Rock just after the adjournment of the last Council for $13,500 of which $2,000 have been paid the past year, besides improvements added to the amount of $3,000. The income of the Permanent Episcopate Fund (now $21,000) amounting to $1,700 the past year, was applied to the purchase money and 5 per cent. interest, and the Council voted that the income of the fund, together with such sums, in addition as may be received from private subscriptions, not less than $2,000 over and above in trust, should be applied to the payment of this debt, the Bishop offering if this were done by the Diocese, to add on his part to each $2,000 of principal paid by the Diocese not less than $1,000, so that in two or three years this debt might be paid, and the permanent endowment of the episcopate be thus increased by $20,000, the present value of the episcopal residence.

On the recommendation of the Bishop that some provision be made for holding trust funds of the Diocese in future, the Council elected a prominent trust company of St. Louis, one in Philadelphia, one in New York, and one in Boston to act as such trustees for the Diocese.

"Missions" was after all the chief concern of the Council, and it seems that whatever misgivings might have been had by any of the delegates, clerical or lay, as to the will or ability of the Diocese to hold up to the standard set and attained in previous years, were happily dispelled at the meeting of the Council as a Board of Missions on the night of the first day's session.

The report of the committee on State of the Church was read, the Treasurer reported $1,068 received for Diocesan Missions, the Archdeacon vividly portrayed the almost marvelous advance of the mission work in this rapidly developing Diocese, and the Rev. Dr. Barker, missionary in the "Nile Valley of the State," an embryo Diocese of 5,000 square miles in southeast Arkansas, pictured most beautifully, pathetically, and appealingly the conditions in his field, a rural community of refined, educated, hospitable people, where in most places no service of the Church had been heard in forty years.

The past year five new chapels have been built and three churches and chapels consecrated, and mission services are now held in eight more places than last year.

During the past two years, since the Bishop has had outside help to carry on his work, eleven chapels have been built and seven rectories, all without one cent of debt, and the force in the mission field has been increased from six to fifteen. Some of the missionaries hold services at the county seats of as many as four adjoining counties. Church services are now regularly held in 40 of the 75 counties of the state, while five years ago the number was only 20. Confirmations for the year were 184. There are now 4 candidates for Holy Orders and 4 postulants, a most encouraging outlook to the Bishop for a native ministry to assist him in his rapidly increasing missionary work.

To carry on this great mission of the Church and to show the attitude of this Diocese on the subject of Missions and the "Apportionment Plan," the following resolution is presented in full, introduced by the Secretary, John M. Daggett, and most ably and earnestly seconded by the President of the Standing Committee, the Rev. C. H. Lockwood, and was referred to the committee on "Ways and Means":

"Whereas, The Bishop has practically pledged that the Diocese shall raise annually for Diocesan Missions $1,000, and whereas, under the plan inaugurated at the last General Convention, the apportionment of this Diocese is $1,500, making a total of $2,500, which is expected from this Diocese annually for the cause of Missions; therefore be it

"*Resolved*, That the committee on Ways and Means apportion the sum of $2,500 among the several parishes and missions, as a minimum amount to be raised for Missions, to be collected in such manner as each parish or mission may determine, and paid quarterly to the Treasurer of the Diocesan Board of Missions, who shall retain 40 per cent. of the amounts so paid for the work in this Diocese, and remit quarterly the remaining 60 per cent. to the Treasurer of the General Fund at New York."

The committee in their report recommended the adoption of this resolution, together with their apportionment made thereunder. It was enthusiastically supported by clergy and laity, to be raised independently from and in addition to the Lenten offering of the children and United Offering of the Woman's Auxiliary, and the Council was a unit in favor of making an heroic effort to raise the full amount, and that the Diocese of Arkansas shall perform its full duty along the whole line.

The clerical staff of the Bishop of Arkansas is of a high grade: the success of efforts in the past two years, and the satisfaction to both clergy and laity, of duty performed, have made greater burdens easier to bear, severer duties easier of accomplishment. The Diocese was never in better condition from any standpoint, and the outlook is brighter than ever.

The old officers were with one or two exceptions reëlected.

DALLAS.

(Rt. Rev. Alex. C. Garrett, D.D., Bishop.)

THE 7th Annual Council of the Diocese convened in St. Matthew's Cathedral on Tuesday, May 13th, the Bishop celebrating the Holy Communion. There was a full choral service, and the sermon was by the Rev. Francis Mansfield. The Bishop's address was read in the afternoon. In speaking of missions and canonical offerings ,the Bishop said:

"The report of the Treasurer will show that very few of the parishes and missions have taken and forwarded all of these offerings and many have failed to take any.

"I do not know by what sort of argument this line of action can be defended. Possibly there may be cases where some adequate explanation may be given, but in the majority of the strong parishes and missions no shadow of excuse need be looked for. The duty has been neglected by those whose duty it was to attend to it, and the humiliating result is before us. This neglect, however trifling it may seem in each case, throws a very unfair burden upon those who are depending on these offerings for the support of the objects designated.

"The cause of all this lies in the principle of congregational narrowness, which is the chronic failing in almost every parish. The parish too often forgets that it is a part of a greater whole; that its own life is bound up in the life of the body of which it is a member; that it must contribute its share to the growth and development of the organism or ultimately perish in the general decay. The struggle for existence is so keen in most instances that both clergy and people feel they must keep the revenues at home.

"This whole subject of missions must be dealt with more seriously than at any previous period."

In regard to the raising of money for Church purposes, the Bishop had the following to say:

"Methods of raising money for church expenses has received attention in several of my annual addresses. It will not therefore be necessary to give in detail either the scriptural or other arguments with which I have sought to impress the minds of the clergy and laity. All such efforts have been found to be in vain. The common opinion prevails that the end justifies the means—a fallacy of the most dangerous kind, which has traced its record in fire and blood down the ages. Each succeeding generation readily copies the vices and follies of its predecessors, but renews their virtues with increasing difficulty. We teach our young men and women the first principles of gambling in the 'benefit for the choir fund,' and then weep bitter tears for a too late repentance when they take the vice in earnest. Our 'society people' dress in the mystery of burnt cork and exhibit themselves as a 'burlesque circus' for the 'benefit of the vestment chapter of the Episcopal Church.'

"Is it any wonder if quiet, decent people consider our religion and worship a burlesque, too?

"We advertise with glaring capitals a 'grand concert of dances, singers, and pretty girls,' and hope by this means to acquire the necessary dress to 'worship God in the beauty of holiness.'

"I trust that from this day forward every rector of a parish in this Diocese will be ready to follow the example of President Harper's son and open a shoe-shining establishment, where his choir can earn by honest labor the means to clothe themselves in modest de-

cency, rather than bring the whole body of Christ into contempt by such methods of raising money as are spread before the public eye in the placard above quoted."

The election of diocesan officers resulted as follows:

The Ecclesiastical Court—Rev. Messrs. George S. Gibbs, J. B. Beubein, W. K. Lloyd, J. W. Keeble, and C. H. Kues.

After the vote the Rev. Hudson Stuck challenged the election on the ground that a quorum was not present. Bishop Garrett ruled that the election was legal and the following alternates were elected: Rev. Messrs. J. O. Miller, Francis Moon, R. H. Colton, J. E. Galbraith, and Percy T. Fenn.

The following new members were supplied for the vacancies on the Standing Committee: The Rev. Hudson Stuck and Mr. F. H. Sparrow.

Delegates to the missionary council: The Rev. W. K. Lloyd and Mr. A. G. Blacklock.

Trustees of the Endowment Fund—Judge Richard Morgan, A. S. Coke, and John A. Pope.

The Woman's Auxiliary of the Diocese met in the first quarterly session of the year in the guild room of the Cathedral at 10 o'clock A. M. of the second day of the Council.

The session was called to order by Mrs. Theodore F. Wallace of Dallas, President.

There were thirty or more delegates present, and the morning session was occupied with a review of the work of the last year and pledges from the different delegations for the ensuing year.

At the afternoon session the old board of officers was unanimously reëlected, as follows: President, Mrs. Theodore F. Wallace, Dallas; First Vice-President, Mrs. C. A. Keating, Dallas; Second Vice-President, Mrs. Charles Allyn, Corsicana; Diocesan Treasurer, Mrs. B. B. Ramage, Fort Worth; Corresponding Secretary, Mrs. W. G. Poole, Fort Worth; Recording Secretary, Mrs. W. B. Robinson, Dallas; Superintendent of the Junior Auxiliary, Mrs. Drake, Denison; Superintendent of Babies' Branch, Mrs. Galbraith, Dallas.

FLORIDA.

(Rt. Rev. Edwin G. Weed, D.D., Bishop.)

THE opening service of the annual Council of the Diocese of Florida was held on the morning of Wednesday, May 14th, in the Church of the Good Shepherd, Jacksonville (the Rev. B. F. Matrau, priest-in-charge). The service consisted of a high celebration with sermon by the Bishop of the Diocese. The Bishop took for his text the account of the breaking of the box of precious ointment in the house of Simon the Leper. The sermon was a straightforward talk upon the general subject of giving: Is there not a fallacy in much of the talk of a "free Gospel"? The Church is not free, neither should be. Contributions for the support of rector, choir, or sexton, being for the pleasure of the contributor, are not gifts unto God. Offerings to God must be made without selfish motives and carried to the point where they are felt, and felt sharply. "A man has not been truly converted until he opens his purse strings." The music at the service was elaborate and well rendered by a vested choir of men, women, and boys. After the service the delegates assembled in the Sunday School room for organization. The Rev. J. R. Bicknell was elected Secretary, the Rev. H. A. Cresser, Assistant Secretary.

At the afternoon session the Bishop delivered his annual address. The address opened with a loving mention of those prominent in the Diocese who had gone to their rest during the past year. The Bishop spoke first of Bishop Whipple, who for many years was closely connected with the work of the Diocese; of Mrs. Mary R. Burton, Diocesan Treasurer of the Woman's Auxiliary; of Mrs. Katherine B. S. Huntington, of Huntington, Fla., whose generous work for the Church has been great; of the Rev. Dr. Forrest, who for several years past has been at work in the Diocese during the winter. The Bishop spoke of the struggles of the Diocese to keep its feet during the past ten or fifteen years, of the yellow fever, the great freeze, and the disastrous fire of May 3, 1901. In this last connection he spoke of the liberal help given by the general Church and of the generous offer of The Living Church of its columns for appeals, etc. The Bishop recommended the sale of the episcopal residence, the heavy mortgage upon it, and the inability of any Bishop without private means to maintain it, making it a burden and drawback to the Diocese. He spoke of the needs of the Aged and Infirm Clergy Fund, and recommended to the notice of the clergy the Clergyman's Retiring Fund Society. He also recommended the appointment of a committee on the Apportionment for General Missions of the Church. He then read his annual report, stating that several parishes and missions were vacant and that the number of Confirmations were 36 less than last year, owing to his inability to give the Diocese the attention he usually did, by reason of the work falling upon him through the Jacksonville fire.

The effect of this great fire was shown in the reports of the diocesan committees. The Treasurer stated that all of his books and papers had been burned and that he was obliged to take the reports in the old journal and start from there. He reported that all of the assessments of the parishes and missions had been paid, and that there was a balance of $3,696.26 in the treasury. The papers of the Registrar had been burned, together with the files of the Diocesan Journals, also all deeds, insurance policies, etc., in the hands of the Executive Board and the Finance Committee. Maj. Fairbanks made a short report of the meeting of the General Convention, and of the work of the delegates from Florida. After the appointment of working committees the Council adjourned for the day to give opportunity for the meeting of the committees.

In the evening an inspiring missionary service was held, an excellent report from the Woman's Auxiliary being read, and the Rt. Rev. William Crane Gray of Southern Florida delivering a stirring address. Bishop Gray spoke of the need of a united Church in the mission field, of the unhappy effect of the present sectarian distinctions and methods upon non-Christian people. In this connection he put in a strong plea for the change of the name of the Church as a help to a freer and larger field for her work.

The second day began with a celebration of the Holy Communion at seven o'clock. At the morning session of the Council the following changes in the Canons, recommended by the committee on Canons, were adopted. An amendment making it obligatory that the annual reports of the clergy be in the hands of the Bishop ten days before the meeting of the Council, an amendment to the Canon on Church property taking the responsibility for the disposal of Church property from the Council, over whose decision in the matter the Bishop had no veto, and placing it in the hands of the Bishop and the Executive Board. The committee on Apportionment for General Missions offered, through Maj. Fairbanks, the following standing resolution, which was passed:

"*Resolved*, That a standing committee be annually elected by the Council, upon nomination of the Bishop, to make apportionment to each parish and mission upon the plan of the Diocesan Assessment, with power to appoint special agents in each parish and mission to expedite the collections, and that the clergy be requested to bring the matter to the notice of their parishes."

The report of the committee on A Graded System of Sunday School Instruction, presented by the Rev. C. M. Sturges, showed that one grade of lessons had already been prepared and that by the next Advent two more would be ready for use.

The Rev. Jesse R. Bicknell was elected Secretary of the Diocese; Mr. F. P. Fleming, Chancellor; the Ven. Brook G. White, Registrar; Mr. Raymond D. Knight, Treasurer. Elections for Standing Committee resulted as follows: Rev. Messrs. V. W. Shields, W. H. Carter, G. H. Ward; Messrs. R. D. Knight, H. E. Dotterer, W. W. Hampton. The following Board of Missions was elected: Rev. Messrs. V. W. Shields, C. M. Sturges, Curtis Grubb; Messrs. Hampton, Fairbanks, and G. F. Hallmark. The next annual Council will be held in St. Andrew's Church, Jacksonville.

GEORGIA.

(Rt. Rev C. Kinloch Nelson, D.D., Bishop.)

THE 80th annual Convention of the Diocese of Georgia opened on May 14th, in St. Paul's Church, Augusta. The opening service was the celebration of the Holy Communion at 10 A. M., at which hour the Bishop and a large number of the clergy, preceded by the large vested choir, entered the ancient and beautiful edifice, singing "Onward Christian Soldiers" as a processional. The Bishop officiated as celebrant, and the Rev. F. F. Reese, D.D., served as epistoler, and the Rev. Chauncey C. Williams as gospeller. In place of the sermon, Bishop Nelson delivered his annual address, which was of more than ordinary importance. At the close of the service, the Convention was called to order and duly organized, the Rev. F. F. Reese, D.D., being elected Secretary, and the Rev. F. H. Craighill appointed Assistant Secretary.

The opening words of Bishop Nelson's address were in commemoration of those who had entered into the rest of Paradise during the past year: The Rt. Rev. Bishops Littlejohn, Whipple, Burgess, and Spalding, the Rev. W. A. Green of Macon, and Mr. William A. Truzevant of Marietta.

The Bishop's address was a strong appeal for a more careful and thorough presentation of Church truths and distinctive Church teachings. He said: "We are living in the age of the Apologists, for wherever we go to spread the Gospel, we are compelled by the conditions to answer such questions as—'What new doctrine is this?' 'What mean you by this service?' 'Wherefore are you come?' and to explain why it is that after more than an hundred years of organized existence in this country, and with our many notable traditions of men and influence, we have just appeared as teachers of the Old Gospel. It is no light task, let me assure you, to satisfy thoughtful and active Christians of many names upon this point. As to the distinctive position and purpose of the Episcopal Church, it is an easier matter, and one which always wins appreciative hearers, to state and illustrate that we have a clear and unique testimony to bear to the following truths: (1) A standard of faith which is attested by Holy Scripture; (2) a standard of prayer; (3) a standard of morals; (4) a standard of Scripture taught and read in fullest manner; (5) a standard of worship; (6) a standard of Sacramental appointments for truth and growth in grace; (7) a standard of Christian charity; (8) a standard of ministry; (9) a standard of unity. With this testimony in our hands we cannot fail to impress upon many, even of the least enlightened, that there is not only a reason for the Episcopal Church, but that it has claims upon the at-

are enshrined by the eternal Son and the Holy Spirit of God. In doing so we shall often cross lines with other Christians, but, I speak from experience, need not often cross swords, which if natural would better be sheathed or thrown away, or if spiritual would better be employed against common foes to truth and morals."

Under the heading of "Our Needs," the Bishop made a plea for a stronger *Esprit de corps*, and for more of unity and less of "localism" among the clergy.

Of the great need of more careful preparation of candidates for Confirmation Bishop Nelson said: "I have at hand information in evidence that the direct and specific preparation of candidates is wofully deficient in more than one parish and mission. It is a grief to me to say it. It is grief to the Church present and prospective that it is so. The spasmodic instruction in Sunday Schools, the disjointed hearing of sermons, the negative influence of so many homes, and the positive, positively bad, education of secular environment cannot, combined, satisfy the Church's exaction of one who brings candidates to Holy Confirmation, that they know the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the other parts of the Church Catechism, set forth for that purpose. My query eight or nine years ago, not satisfactorily answered by the Committee on the State of the Church, I have solved for myself. The heavy losses from the rolls of communicants, after proper deductions for death and removal, is accounted for by inadequacy of preliminary teaching for Confirmation, and the widely spread absence of instruction in reference to the Holy Communion, its purpose and benefits. I beseech you, brethren of the clergy, to bear in mind that an uninstructed Church is an unsafe Church; and that plain, definite and connected teaching of the history, doctrine, usages, and obligations of the Church are not only a very important part of your prescribed and canonical duty, but are a breakwater against the inroads of a great and heavy sea of theoretical cults, personal dogmatism, eccentric fanaticisms, materialistic skepticism, subjective vagaries, instantaneous materialism, and a long line of billows which roll in rapid succession against the shore whereon this nature of ours has its temporary home. Never more than now was there needed for our feet the rock of a living Christ taught and exemplified by a living Church."

The Bishop recommended that the Convention ratify his action in apportioning the amount asked from the Diocese of Georgia by the Board of Missions, and that every effort be made by the various parishes and missions to meet the amount asked from them.

An interesting summary of his official acts for the past year, and for the ten and one-half years of his episcopacy, was presented by the Bishop, some of the principal items being as follows: For the past year—Visitations, 83; Confirmations held, 64; Confirmed, 464; sermons and addresses, 117; miles traveled, 23,022; letters written, 2,900; churches built, 5; churches consecrated, 1.

For the ten and one-half years—Visitations, 1,038; Confirmations held, 686; Confirmed, 5,202; celebrations of the Holy Communion, 902; sermons and addresses, 1,695; services of all kinds, 2,579; miles traveled, 231,980; letters written, 27,538; churches built and acquired, 61; churches consecrated, 25; and 12 rectories and 7 parish houses built or acquired. This in a conservative field such as Georgia presents, is a fine record of hard and thorough work.

After the Convention was organized, adjournment was taken for dinner. Under the old trees back of the church, the ladies of the Church in Augusta served dinner on the days of the session. That of the second day was a "Barbecue Dinner," and was a unique and pleasing reminder of genuine Southern hospitality. Immediately after dinner the first day occurred one of the most pleasant incidents in the session of the convention, the presentation to the Bishop by the clergy of Georgia of a testimonial of their regard and affection, the words of which are beautifully engraved and handsomely bound in pamphlet form. The presentation was made by the Rev. Dr. Williams of St. Paul's; the testimonial was read by Dr. Reese of Macon; and the Bishop responded with much feeling. The testimonial was signed by the clergy of Georgia and is as follows:

To the Rt. Rev. Cleland Kinloch Nelson, Doctor of Divinity, Bishop of the Diocese of Georgia.

A testimonial on completing the tenth year of his Episcopate.

While ten years seem but a very short time in the long life of the Church; yet ten years taken out of the prime of one's manhood and given wholly to the service of the Master may well mark an epoch in the life of any man. It may not be long enough to count the sheaves of the reaping, or to make inventory of the harvest, but it is full long enough to tell much of faithful planting and hopeful sowing of the seed.

On the Feast of St. Matthias, Bishop Nelson completed the tenth year of his Episcopate. He came to Georgia, a stranger to our people, to fill an office which had been singularly distinguished and adorned by his two great predecessors. He brought to the work the very best energies of a robust and consecrated manhood. He has not spared himself, if by any means he could push forward the aggressive work of the Church. In every missionary enterprise he has himself taken the initiative and set an example of faithful and self-denying service. He has imposed no burden of which he was not willing to bear his share. He has set no task of which he has not been ready to do his part. Nor has he held back from leadership, when the way has been often difficult and hard. His work, during the ten years last past, has been a living illustration of the legend adopted by the first two Bishops of Georgia: *In utrumque paratus agere et pati.*

At the opening of another decade of his Episcopate, the clergy of the Diocese, with grateful praise to God, wish to congratulate him upon the happy completion of the one which is closed, to assure him of their affectionate sympathy and constant help in the great work which it is given him to do, and to offer their prayers that the Holy Spirit of God may be with him and abide with him forever.

Done at the 80th annual Convention of the Church in Georgia, held in St. Paul's Church, Augusta, on the 14th day of May, Anno Domini, MCMII.

The response of the Bishop was most happy and reached the hearts of every hearer.

Upon re-assembling the afternoon of the first day, the various committees were announced, and much of the time of this session was occupied in hearing various reports and the introduction of business which went to various committees.

In the evening a missionary meeting was held which was largely attended. The reports of the two Archdeacons were presented, and addresses given by the Rev. Wyllys Rede, D.D., and the Rev. J. L. Scully. The address of the Rev. Mr. Scully was one of the best addresses on Missions ever given in Georgia. The Rev. C. B. Wilmer, who was to follow Mr. Scully, excused himself with a few words, on the ground that it was needless to try to say more after hearing such an address. Mr. W. G. Hawks of Atlanta said that he felt that the time had come when the laity should take a larger share in promoting the mission work in Georgia, and moved that a committee of five laymen be appointed to consider the question of missions and try to evolve some plan for increasing and developing interest in the work and increasing the offerings for such work, the committee to report at the next Convention. Such committee was appointed the next day, and much is hoped from its work.

On the second day the Holy Communion was celebrated at 7:30 A. M. at the Church of the Atonement. At 9 A. M. morning prayer was said in St. Paul's Church, after which the Convention proceeded to the regular business. Various reports were presented and routine business followed until the hour came for the election of officers and permanent committees. The following were elected: Standing Committee—Rev. F. F. Reese, D.D., Macon, Very Rev. A. W. Knight, Atlanta, Rev. Robb White, Savannah; Messrs. Z. D. Harrison, Atlanta, W. K. Miller, Augusta, and H. C. Cunningham, Savannah. Treasurer of the Diocese, Mr. W. K. Miller; Treasurer of Diocesan Missions, Mr. R. C. DeSaussure; Registrar of the Diocese, Mr. W. N. Hawks; Chancellor of the Diocese, Mr. Frank H. Miller.

The Board of Missions was elected, and the Bishop re-appointed the Rev. W. M. Walton Archdeacon of Atlanta, and the Rev. Harry Cassil Archdeacon of Savannah. The examining chaplains were appointed by the Bishop. A telegram of fraternal greeting was received from the diocesan Convention of the Diocese of Florida, in session at Jacksonville, and duly acknowledged.

Upon assembling in the afternoon, the report of the committee on division of the Diocese was presented. It was discouraging, asserting that it could not be effected as now contemplated, but recommended that special efforts be made to increase the permanent fund for the support of the episcopate, with a view to future division. The Rev. C. B. Wilmer and Mr. C. L. Jones were elected delegates to the Missionary Council. After some pleasant debate it was carried that the next Convention be held in Christ Church, Savannah, May 13th, 1903.

The most important work of the afternoon session was the presentation and adoption of the Canon on "Discipline." It is thought by many that the Diocese of Georgia now has the best Canon on Discipline in the American Church.

The Bishop announced that he had received a telegram from Mr. Wood, of the Board of Missions, which he read, announcing that $100,000 had been received from an unnamed donor for the promotion of Church work in Manila. Upon hearing this announcement the Convention and congregation rose and sang the Doxology. A congratulatory telegram was sent to the General Board of Missions.

At the night session the first business was the election of members of the General Chapter of the Cathedral. Following this came the report of the committee on Missions. It was very hopeful, reporting that the financial reports showed increased interest in the work of Church extension, and recommending the approval of the Bishop's apportionment of the amount asked by the General Board of Missions. Its recommendation was adopted.

A resolution approving the General Board's plan of apportionment was presented and adopted. The report of the Finance Committee was read and with appended resolutions adopted.

On the third day the Convention assembled after morning prayer at 9 A. M., the Holy Communion having been celebrated at 7:30 A. M. The change in the Constitution, which was passed last year, placing rectors of parishes and missionaries on the same plane as to time of residence in the Diocese before having the right to vote in Convention was finally passed. The report of the committee on the State of the Church was presented and adopted. This report aroused much interest and some discussion, and it is generally thought will produce a vast amount of good for the Church in Georgia. It was a most thorough presentation of facts, and its reverent tone touched the assembled Convention deeply.

Fraternal greetings were sent to the Convention of the Diocese of South Carolina. Suitable memorials were presented and adopted upon the removal by death during the past year of the Rev. W. A. Green, and Mr. W. H. Trezevant. After the adoption of various resolutions and the reading of the minutes, final prayers and the benediction

were said by Bishop Nelson, and the Convention adjourned. While no startling business occupied the Convention, as a whole it has been one of the most satisfactory Conventions in the history of the Diocese. The interest in the mission work of the Diocese was shown by what was said and by increased pledges for carrying on the work, and the acceptance of apportionment for general missionary work shows that the Church in Georgia wants to have its part and place in that work. The warm and cordial relations existing between the Bishop of Georgia and his clergy and the laity is very marked, and everything indicates that the Church in Georgia has fully entered upon an era of faithful and successful work for Christ and His Church.

KENTUCKY.

(Rt. Rev. Thomas U. Dudley, D.D., Bishop.)

THE Council of the Diocese met in St. Paul's Church, Henderson, Sunday, the 11th, both the place and the day being a departure from our ordinary custom, which has been for many years to meet in the see city on Wednesday. The Council sermon was preached by the Rev. John K. Mason, D.D., rector of St. Andrew's Church, Louisville, from the text, Romans i. 16, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation," and was a very strong presentation of the doctrine of the Atonement as the essence of the Gospel and the power which draws up humanity into union with God as distinguished from other powers commonly invoked, which by the physical and social amelioration of human misery hope to push men up contrary to the Spirit of Christ, who said, "I if I be lifted up from the earth will draw all men unto Me."

At night a meeting in the interest of general Missions was held and a sermon preached by the Rev. W. Dudley Powers, D.D., General Secretary of the American Church Missionary Society. The preacher made a very forcible plea for the mission of the Church in Brazil, and argued convincingly against the objection that this Church is intruding unlawfully into the domain of a sister communion. Large and interested congregations attended both these services. On Monday the Council organized for business, and the following officers were elected: Secretary, the Rev. Geo. Grant Smith; Treasurer, Mr. Breckenridge Castleman; Standing Committee, the Rev. James G. Minnegerode, D.D., the Rev. Chas. E. Craik, D.D., the Rev. John K. Mason, D.D., and Messrs. Wm. A. Robinson, Charles H. Pettet, and Alva S. Teny; Dean of Convocation, Louisville, the Rev. M. M. Benton; Delegates to the Missionary Council, the Rev. L. W. Rose, and Mr. R. A. Robinson.

No important business was done outside of the routine business of the council, but the meeting was marked by a strong missionary spirit, as strongly marked among the lay deputies as among the clergy. The matter of the apportionment by the Board of Managers was considered in committee of the whole and received the endorsement of the Council, which has for some years used this method for raising its own diocesan mission funds.

On Tuesday afternoon the Woman's Auxiliary held its annual meeting under the Presidency of Mrs. T. U. Dudley, and held a service of much interest. The closing service of the Council was held on Tuesday night, with a sermon or charge by the Bishop, which was a vigorous setting forth of the claims of the Church and a reiteration of St. Paul's exhortation, that we "stand fast in the faith committed to us and in the traditions which we have received, while not forgetting also to stand in that liberty in matters of opinion wherewith Christ hath made us free."

The Council will meet next year in St. Andrew's Church, Louisville.

NEW JERSEY.

(Rt. Rev. John Scarborough, D.D., Bishop.)

THE 118th annual Convention of the Diocese of New Jersey was held on Monday, Tuesday, and Wednesday of last week, in St. Michael's Church, Trenton. The Bishop acted as celebrant, and was assisted by the two Deans of Convocation, The Rev. C. M. Perkins and the Rev. A. B. Baker, D.D., and by the rector of St. Michael's, the Rev. W. Strother Jones, D.D. The sermon was preached by the Rev. H. H. Sleeper, Ph.D., from I. Peter iv. 10. Dr. Sleeper referred to the various gifts bestowed on man, emphasizing the fact that every man has a gift which is or should be used to the glory of God. In the distinctive work of the Church, in literature, in art, business, or science, the observer can see the gifts; and this diversity of gifts means that all the work of God's kingdom on earth might be done if men were so minded.

In his address of welcome, the rector dwelt on the traditions of his venerable parish, a parish over 200 years old. Within its walls the General Convention of 1801, the only General Convention ever held in New Jersey, met; and in the same church, John Croes was chosen the first Bishop of the Diocese.

The Rev. H. S. Smith was reëlected Secretary. The following were elected as the Standing Committee: The Rev. Messrs. Alfred B. Baker, D.D., Charles M. Perkins, H. H. Oberly, D.D., Richard G. Moses; Messrs. Francis Collingwood, J. B. Woodward, Howard Richards, Edward R. Shubrick.

The Bishop, in his address, referred to the General Convention at San Francisco, with the completion and adoption of the revised Constitution of the Church. On the divorce question he favored more stringent laws so that no divorced person can be re-married. He endorsed the plan of apportionment, and stated that the enlarged membership of the Convention will mean that the only relief is in a Provincial system. Over 1,000 Confirmations were reported; with 125 clergy in the Diocese. A large part of the address was directed to a narrative of various improvements to Church property. The clergy were reminded of the importance of having infant Baptism administered in the proper place in service (after the second Lesson) for edification of the people. The appearance of women with uncovered heads in service was deprecated.

In the evening a missionary meeting was held. During the past year about $4,900 has been raised for Diocesan missions. The offerings and boxes of the Woman's Auxiliary represent about $8,062.

The election of officers resulted as follows:

Treasurer—C. E. Merritt, of Mt. Holly; Auditing Committee, E. R. Shubrick, of Camden, and F. B. Levis, of Mt. Holly.

Trustee of the Aged and Infirm Clergy Fund—Colonel Lewis Perrine, of Trenton; Auditing Committee, E. R. Shubrick, of Camden, and Edward S. Hall, of Camden.

Trustee of the Missionary Fund—Dr. Pugh, of Burlington; Auditing Committee, W. R. Dix, of Elizabeth, and George P. Dupee, of Burlington.

Trustee of Church Property—Dr. Pugh, of Burlington; Auditing Committee, W. R. Dix, of Elizabeth, and George P. Dupee, of Burlington.

Committee on Episcopal Residence—J. B. Woodward, of Bordentown, J. H. Bruere, of Princeton, and Colonel Lewis Perrine, of Trenton.

Missionary Council—Rev. E. J. Knight, of Trenton, and A. A. DeVoe, of Spotswood.

The Convention decided upon St. Paul's Church, Camden, as the place for the next annual convention, May 7, 1903. George B. Yard, of Trenton, was also selected as the Convention's agent to attend to the adjustment of interest, taxes, and insurance on the property in the Diocese held in trust by the Convention.

OHIO.

(Rt. Rev. W. A. Leonard, D.D., Bishop.)

THE Diocesan Convention of Ohio met in the Church of the Holy Spirit, Gambier, on Tuesday and Wednesday, the 13th and 14th of May, Bishop Leonard presiding, a goodly number of the clergy and a minority of the laity being present. The failure of a quorum not being noticed officially, the proceedings went on as if there were a quorum. The Convention opened with the Holy Communion at 10 o'clock, the service being led by the students' choir, the singing of so many male voices being exceptionally hearty. The Bishop's address followed the communion service, reporting the Diocese to have made considerable progress during the year in all lines. The Bishop explained that his European trip to visit the twelve American congregations in Europe by request of the presiding Bishop was not at the expense of the Diocese, four different Bishops having held Confirmations for him during his absence. Over eight hundred in all were confirmed. The Bishop had delivered over 150 addresses and sermons during the year, besides his other work. He mentioned that the communion vessels used at the celebration at that service were given to Bishop Chase by his English friends; that the robes he wore were bequeathed by Bishop McIlvaine to his successors in office, they also being an English gift; that the sermon cover he used for his address was Bishop Bedell's formerly. The usual necrology was presented, and at the close, by standing vote, the departed were commemorated by the Convention and also in prayer. The Bishop described the late General Convention and especially urged our consideration of the missionary action taken in regard to the apportionment to the several Dioceses, suggesting that our Diocese should take definite action in regard to the $9,000 asked from us by the General Board. He mentioned also that this is the 75th anniversary of the laying of the corner-stone of Kenyon College.

Rev. J. H. W. Blake was reëlected secretary of the Convention and he appointed the Rev. Mr. Atwater as his assistant. A special tribute of respect was paid to the memory of Mr. Reginald Heber Wright of the Standing Committee, deceased since last Convention. He had never been absent from a single meeting and had belonged to the Standing Committee for many years, and he was an example of singular devotion to the Church's interests.

The committee on Unfinished Business reported the resolution offered last year by the Rev. W. C. Hopkins proposing the merging of the diocesan Disabled Clergy Fund into the General Clergy Relief Fund. His report closed with the resolution to that effect, and on motion the whole subject was referred to a special committee to report at next Convention, with special view to the legality of the proposed action.

The committee on Canons reported a proposed amendment from last year which would deprive a rector of his seat and vote in the vestry, and after debate the subject was referred to the committee on Legislation with a view to some new legislation on the subject by the Legislature of the State.

The Finance Committee reported that the arrearages were

smaller than last year. The total amount by them received was $9,706.58 and the assessments on the parishes this year for the Diocesan Fund are smaller than usual, and all liabilities being met, there is a balance on hand of over $2,000, the expenses to the General Convention having cost the Diocese over $800.

On Tuesday evening at the missionary meeting addresses were delivered by the Rev. Dr. McGrew, rector of St. Paul's Church, Cleveland, and the Rev. W. F. Peirce, President of Kenyon, and the Rev. Alsop Leffingwell, rector of Trinity, Toledo, and the Rev. Dr. Jones, Dean of Bexley Hall, Gambier. Those of Dr. Jones and Mr. Peirce were historical papers suitable for the 75th anniversary of the laying of the corner-stone of Kenyon College, and by vote of the Convention were ordered printed in the Convention Journal. The Rev. Mr. Leffingwell's address and that of the Rev. F. E. J. Lloyd, D.D., of Cleveland, were on the subject of Missions, urging upon the Diocese a greater liberality than ever. This meeting was exceptionally earnest on the whole subject. The anniversary papers reviewed facts of great interest, reminding us that Bishop Chase's first thought of Kenyon College was suggested by an article in the *British Critic*, after he had been Bishop ten years. That article showed that the English felt an interest in the American Church and decided the Bishop to make his appeal to England on behalf of a Church school. His visit to England resulted in contributions of $30,000, the chief donors being Lord Kenyon, Lord Bexley, and Lady Rosse. Great encouragement and personal gifts were reported from many leading Americans. The original purchase was 8,000 acres in Knox County, of which 800 acres remain, the balance having been sold and the proceeds spent on the institutions. The charges for the year per scholar at the school at first were, in the Theological Department $50, in the Collegiate Department $70, in the Grammar School $60, the students supporting themselves in part by manual labor on the farm, the Bishop recording his conviction that for all future time these low charges could be maintained, which conviction caused a broad smile on the faces of the delegates. The architecture of the buildings in imitation of English colleges was far ahead of anything at that time in America, and even yet the buildings may be said to be up to date in that respect. Prof. Streibert reported the Educational Fund, a grand total for the year $5,242.25.

The delegates elected to the Missionary Council for next October in Philadelphia were, the Rev. Dr. McGrew and Mr. W. G. Mather. Mr. John Thomas was reëlected Treasurer. A change in the canons was adopted providing that the necessary expenses of the Treasurer should be paid for out of the diocesan fund. There were elected to the Ecclesiastical Court the Rev. Dr. Jones, Rev. C. S. Aves, and Rev. Dr. Jacob Streibert.

The Rev. E. W. Worthington read from the General Convention the proposed changes for the constitution. The Rev. Henry E. Cook of Warren, Ohio, President of the Diocesan Sunday School Institute, read a very able and suggestive report showing the condition that in the Sunday Schools of the state not over one-third of the children attend church, there being a very great variety of courses of instruction; that nearly one-half of all money raised by the Sunday Schools is for outside objects; that the other half is used by the Sunday Schools in support of their own expenses; that the Lenten mite chests brought in over $800 for the general missions, and the Advent mite chests brought in $624 for diocesan missions, the largest sum that was given last year, there being a net gain of four schools contributing in Advent, ninety-three schools being the whole number for the Diocese, of which only fifty-four responded to the circulars of inquiry sent out by the Institute. The whole number of scholars in the Diocese is 4,644.

President Peirce read a report on Kenyon College, stating that the $100,000 endowment fund had been made up during the year, and $60,000 additional given by Mr. Marcus Hanna for a new dormitory, and the dormitory, now being built, is to accommodate fifty students. Its architecture will be in harmony with the other buildings. The corner-stone is to be laid during next Commencement Week. The course of study in Kenyon College is made as flexible as possible, and is in harmony with the latest up-to-date improvements in regard to the elective courses, insisting, however, on obligatory work in the English department. An appeal was made for larger funds and especially for provision for a more thorough course in French and Spanish. An appeal also was made for the completion of the McIlvaine Memorial Professorship, needing $30,000.

The usual report of the Missionary Committee and also the report of the committee on the Institutions at Gambier were ordered to be printed in the Journal and the reading before the Convention was dispensed with.

The place selected for the next session was Cleveland. The Bishop has discretion as to the particular church.

The committee on the Invested Funds reported total assets $133,853.31, an increase of $3,633.02, fifteen separate funds in all.

The former Standing Committee was reëlected. The committee on Finances is Samuel Mather, D. Z. Norton, J. O. Moss, J. E. Green, E. G. Tillotson, G. W. Crouse. The Missionary Committee—The Rev. Abner Frazer, Rev. A. Leffingwell, Rev. C. S. Aves; Messrs. Page, McMullen, and E. E. Brown.

A vote of thanks was passed to the rector and vestry of the Church of the Holy Spirit and all the officers and entertainers of the Gambier institutions for their liberal hospitality in entertaining the Convention.

The reception of the Bishop at Kokosing on Tuesday afternoon afforded great pleasure to all the guests, who were charmingly entertained by the Bishop and Mrs. Leonard, assisted by the pupils of Harcourt Place Seminary. The Bishop's residence stands on a high hill not far from Kenyon College, and commands a magnificent view of the Kokosing valley and the hills and farms in the neighborhood. It is filled with mementoes of the late Bishop Bedell, whose portrait adorns the walls.

At the early communions on Wednesday morning in Bexley chapel and the Church of the Holy Spirit, an unusual number received.

Later in the day the pupils of the Military Academy gave an admirable drill in the presence of the Convention, showing most excellent discipline.

Kenyon College and the kindred institutions never were in so flourishing a condition as at present. They are now in a position to command the fullest confidence of all Churchmen everywhere, and are worthy of the largest benefactions of our men of wealth who are seeking for objects deserving of great liberality.

PITTSBURGH.

(RT. REV. CORTLANDT WHITEHEAD, D.D., BISHOP.)

THE 37th annual Convention of the Diocese met on Wednesday, May 14th, at Emmanuel Church, Allegheny, beginning with a celebration of the Holy Communion at 9 o'clock, at which the Rt. Rev. the Bishop of Pittsburgh officiated, assisted by the Rev. E. M. Paddock, rector of the parish, the Rev. Dr. Coster, President of the Standing Committee, the Rev. Dr. Norman, and the Rev. Messrs. McCandless and Meech. At the close of the service the Convention organized for business, and the Rev. T. J. Danner was elected Secretary, and appointed as his assistant the Rev. W. L. H. Benton. Most of the morning was occupied by the reading of reports from the Standing Committee and the various treasurers connected with the Convention, and an appeal was made by the Rev. James B. Halsey in behalf of the General Clergy Relief Fund. At noon Bishop Whitehead read prayers for missions, followed by the delivery of his address.

In the opening of his address the Bishop spoke of the year just passed as one of exceptional prosperity and progress, and reported five new churches built, four completed, three churches consecrated, and five new churches in process of construction; and in addition to these one church purchased, one rectory built, and one parish house acquired. A bequest of about $2,000 has been received to help in erecting and maintaining the churches of poor missionary congregations.

Attention was given to diocesan Missions, and among other points noted in the address were "Canonical Observance," "The St. Margaret Memorial Hospital," "Missionary Apportionment," "The Church Endowment Society," "The Clergy Retiring Fund Society," "The General Clergy Relief Fund," and "The Church Periodical Club." Commemoration was made of such members of the Convention as had departed this life since its last meeting, and the following summary was given of the personal work of the Bishop: Visitations to 93 parishes, 116; occasions of Confirmation, 102; number of Confirmed, 1,041; Holy Communion celebrated, 102 times; sermons preached, 122; Confirmation and other addresses, 175; Baptisms, 12; marriages, 7; funerals, 11. In addition to the Confirmations in the Diocese, 66 were Confirmed in New York, 185 in the Diocese of Pennsylvania, 4 in the Diocese of Central Pennsylvania, and 11 in the Diocese of Ohio; 8 clergymen were received from other Dioceses; and 8 were dismissed to other Dioceses, and there are now on the roll of the clergy 82 names, with four or five soon to be added to the list.

The address closed with an earnest appeal for better care of the clergy, and grateful acknowledgment of personal kindnesses received.

Nominations were made for the various offices in the gift of the Convention, and the Convention took a recess until 3 o'clock.

At 3 o'clock the Convention assembled as the Board of Missions, to hear reports of the diocesan mission work from the Bishop, the Archdeacon, and the Treasurer of Missions. All the reports show a year of great prosperity, a few new places occupied, and others asking for services. The offerings this year exceeded those of 1900-1 by over $750, and the treasurer was able to report a cash balance of $1,438.41, with pledges for the year making the total funds available $1,518.41, the best showing that has ever been made.

The election resulted as follows:

Standing Committee: The Rev. Dr. R. J. Coster, the Rev. Amos Bannister, the Rev. Dr. Laurens McLure, the Rev. Dr. A. W. Arundel; and the Messrs. G. C. Burgwin, H. W. Armstrong, J. W. Patterson, and E. M. Ferguson.

Treasurer of the Convention—Mr. W. W. McCandless.

Treasurer of Episcopal Fund—Mr. H. R. Scully.

Treasurer of Christmas Fund—Mr. A. H. Patterson.

Treasurer Board of Missions—Mr. T. W. Shacklett.

Registrar of the Diocese—The Rev. Daniel Duroe.

The Convention adjourned to meet in 1903 at St. Peter's Church, Pittsburgh, on May 13th.

In the evening a missionary meeting was held in Emmanuel Church, under the auspices of the Pittsburgh Branch of the Woman's

Auxiliary, Bishop Whitehead presiding. The music was furnished by the vested choir of the parish, and the offering devoted to the Treasury of the Auxiliary. The annual report of the Secretary was read by the Bishop, and there were addresses made by the Rev. Dr. F. J. Mallett of Sharon, on "The Best Method for Missions"; the Rev. Dr. Hope of Charleroi, on "The Present Condition of Missions"; Miss Higgins of Cape Mount, Africa; and the Rev. L. E. Cole, Archdeacon of the Diocese, on "The Outlook for Missions." At the close of the service a reception was tendered to the Bishop and the members of the Convention, at the residence of one of the parishioners of Emmanuel Church.

TENNESSEE

(Rt. Rev. Thos. F. Gailor, D.D., Bishop.)

THE 70th annual Convention of the Diocese of Tennessee met in St. Luke's Church, Jackson, Tenn., opening with the Holy Communion celebrated by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of the Diocese, with the Rev. William H. Laird of St. Anne's Church, Nashville, epistoler, and the Rev. W. T. Manning, D.D., gospeller, the Convention sermon being preached by the Rev. F. P. Davenport, D.D., rector of Calvary Church, Memphis, from the text St. John xvii. 20, 21. The Rev. Arthur H. Noll of Sewanee was elected Secretary and the Rev. Thomas D. Windiate of Memphis, Assistant Secretary. The report of the Treasurer showed the finances of the Diocese in good condition notwithstanding added large expenses during the past year.

The following officers were chosen: Registrar, B. L. Wiggins, LL.D.; Chancellor, Mr. A. T. McNeal; Historiographer, the Rev. A. H. Noll; Treasurer, Mr. George M. Darrow; Standing Committee, the Rev. F. P. Davenport, the Very Rev. James Craik Morris, the Rev. Granville Allison; Messrs. M. B. Trezevant and J. A. Austin. Trustees for the University of the South, the Rev. W. T. Manning, D.D., and Mr. W. D. Gale of Nashville; Board of Managers for Diocesan Missions, the Rev. F. P. Davenport, D.D., the Very Rev. J. C. Morris, Messrs. C. C. Currier and Walter Goodman; Preacher of the 1903 Convention Sermon, the Rev. P. A. Rodriguez of St. Barnabas' Church, Tullahoma, with the Rev. Neville Joyner, alternate. Invitations of St. Mary's Cathedral, Memphis, and St. Peter's Church, Columbia, for holding the Convention next year were received and the invitation of St. Mary's Cathedral, Memphis, was accepted. Messrs. A. H. Baldwin and George B. Faxon were elected Convention Trustees for St. Katharine's School, Bolivar, and the present trustees for Columbia Institute were reëlected.

The Rev. Dr. Davenport and B. L. Wiggins, D.D., were elected representatives in the Missionary Council and the Rev. J. C. Morris was appointed a representative by the Bishop.

The Committee appointed to suggest amounts needed from each parish and mission to make up the apportionment for the General Board of Missions, reported that one-half the amount of the Diocesan Assessment of each parish and mission would be a proper apportionment, which suggestion was adopted by the Convention.

The Bishop of the Diocese, in delivering his annual address, paid a high tribute to the character of the late Rev. George Patterson, D.D., of Memphis, and referred to the death of Mr. E. S. Proudfit, of Memphis, a most generous and helpful layman in the work of the Church.

The Bishop reviewed the work of the late General Convention, stating that in his opinion much had been accomplished by it and referred to the recent meeting of the House of Bishops. Relative to the matter of Bishops for the Mexican Church he said:

"There is no doubt that this is a momentous step in the history of our communion, and only the most complete and extended discussion of the matter, justified the Bishops in voting, as they did, by an overwhelming majority to grant the Mexican petition. Realizing, however, that all the Bishops of the Church were not present, and that every Bishop in the United States ought to have the opportunity to vote, it was decided that the ratification of a constitutional majority of all the Bishops would be necessary to complete the action of the meeting in Cincinnati. At the General Convention in San Francisco, a resolution was adopted, advising the clergy and people of the Mexican Church through their Synod, of the conviction of the House of Bishops that the Church in Mexico ought to have its own Episcopate at the earliest possible day, and providing for the appointment of three Bishops as a Commission to see that the necessary conditions were complied with and empowered to ask for a meeting of the House of Bishops 'to consider and decide the question of consecrating not more than two Bishops for the Church in Mexico.' The two Bishops of the Commission who had visited Mexico, and the other Bishops, who were familiar by personal inspection, with the Mexican work, solemnly assured the House that the conditions were complied with and pleaded most eloquently and earnestly for us to grant the petition. It developed in the long discussion (1) that this mission which survived the tragedy of Bishop Reilly's administration, consisted of thirty organized congregations and that it was crippled and handicapped by the taunt continually flung at it, of being an acephalous dependency of the American Church and in no sense a national institution. (2) It seemed clear that no considerable progress could be expected in Mexico without more complete organization. (3) The two Mexican clergymen who were unanimously elected to the Episcopate by their Synod shrank from assuming the responsibility of the Episcopate, unless both were consecrated. They are men who have passed through the fire of persecution, one still bearing the scars of his confession, and for more than twenty years, with nothing of this world to gain, and everything to lose, have done their duty with unfaltering self-sacrifice. (4) The sense of prudence and justice dictated the consent to the consecration of our own American clergyman, Mr. Forrester, a Tennesseean, who for many years has administered the affairs of the Mexican Church and has won the confidence and affection of the Mexican clergy and people. (5) Finally, it was felt that, for once, timid procrastination and conservatism ought to give way to a courageous confidence in God and in our fellow men, especially as those Bishops to be consecrated and the whole Mexican Synod bound themselves by the most sacred obligation to make no further step in organization, without our consent. I cannot think that any mistake was made. It was practically a question of life or death for that Church, and all that we could do to safeguard our action was done with scrupulous care."

The Bishop then referred to the good work done at Christ Church, Nashville, Christ Church and St. Paul's, Chattanooga, St. John's, Knoxville, with new churches at Morristown, Holy Trinity, Memphis, and St. Andrew's, West Nashville. He noted the increase in the Diocese of candidates for Holy Orders.

He strongly urged greater efforts to assist the General Board of Missions and pointed out specially the points of indifference and asked that the apportionment plan be adopted.

It was decided by the Convention that a Sunday School Convention be held the day preceding the next Convention. The Rev. C. S. Bassett, Archdeacon of the colored work, announced his early departure for England and that the Rev. E. J. Batty of Nashville would be appointed to fill the vacancy.

At the missionary meeting addresses were made by the Very Rev. J. C. Morris, Rev. Dr. Manning, Rev. A. C. Killheffer, Rev. Henry Easter, Venerable C. S. Bassett, and Mr. Duncan Martin, and about the usual amount of pledges were made for Diocesan Missions.

The committee on the State of the Church showed a good increase in the number of communicants and recommended the appointment of an Archdeacon to oversee the mission work, and showed the great need of more missionaries; it also showed that the gifts of the Tennessee Branches of the Woman's Auxiliary were 25 per cent. larger than last year.

The annual convention of the Woman's Auxiliary for the Diocese of Tennessee met at St. Luke's Church, Jackson, on Tuesday, May 13th, opening with a celebration of the Holy Communion by the rector of the parish, the Rev. W. H. DuBose of Sewanee reading the Epistle and the Rev. Thomas D. Windiate of the Church of the Good Shepherd, Memphis, reading the Gospel. The Rev. Alexander H. Coffin preached the sermon from the Text St. John xx. 21. The following parishes and missions were represented by one delegate or more, as named: Brownsville, St. Luke's; Idlewild, St. Luke's; Mason, Trinity 2; Memphis, Calvary 2, St. Mary's Cathedral, Good Shepherd 4, Grace; Nashville, Christ Church 2; Sewanee, Otey Memorial; Woodstock, St. Anne's.

At the business meeting Mrs. Shortridge, Diocesan President, made her annual address, reviewing the work for the year, showing an increase in work done of $646.91, several new branches started, and she urged to greater efforts. Mrs. W. H. DuBose, Diocesan Secretary, also made an address, and Mrs. Norvell of Nashville, Delegate to the Convention at San Francisco, gave an interesting account of the Convention work there. It was determined to renew the Quintard Memorial Scholarship for the education of a Chinese girl, for another seven years and pledges were made for same. Pledges were also made from the different branches for Diocesan Missions, exceeding in amount those of last year.

At the night meeting an address was made on women's work for the Church, by the Rev. E. A. Bazzett-Jones, rector of the Church of the Advent, Nashville, in which a very high tribute was paid to the work of the women in the Church.

The Junior Branches under the President, Miss Lulu Cunningham of Sewanee, showed great progress, as likewise the Babies' Branch, under Mrs. W. C. R. Robertson of Chattanooga, President.

A resolution of thanks was tendered for the faithful service of seven years of Mrs. K. P. Gale of Nashville as Diocesan Treasurer.

During the Convention a Branch of the Auxiliary was organized at Jackson and a meeting was held at the residence of Mrs. Murray at which delegates from the different branches told of their work.

The Bishop appointed the following officers of the Woman's Auxiliary for the coming year: President, Mrs. John Shortridge of Memphis; Secretary, Mrs. W. H. DuBose of Sewanee; President of Junior Branches, Miss Lulu Cunningham of Sewanee; President of the Baby Branches, Mrs. W. C. Robertson of Chattanooga.

WASHINGTON.

(Rt. Rev. H. Y. Satterlee, D.D., Bishop.)

THE seventh annual Convention of the Diocese of Washington assembled in the Pro-Cathedral on Wednesday, May 14th. The opening service began at 10 o'clock, when the procession entering from the parish house passed down the north aisle, and up the centre of the church, in the following order: crucifer, vested choir of men and boys, clergy of the Diocese, vested, the Bishop Coadjutor

of Pennsylvania, the Bishop of Washington. The Bishop of the Diocese celebrated the Holy Communion. There was no sermon, but in its place, the Bishop delivered his annual address and charge. He spoke of the past year as one of great encouragement, mentioned the various diocesan institutions with gratitude and commendation for their earnest work, and said that it was his aspiration that the Diocese should be excelled by none in its interest and self-sacrificing efforts in behalf of the mission of the Church at home and abroad; that the apportionment plan had laid a double burden upon us, but that in every parish so far visited, rector and people had either met already, or pledged by September, the full amount apportioned, and if this were done in every parish and mission station, it would be the best achievement of our Diocesan history, and an inspiration to others. The Bishop also expressed much satisfaction in the increased efforts in behalf of the colored people, and the establishment of new chapels for their worship. Among statistics given in the address were: Number of clergy—priests, 91, deacons, 3; candidates for orders, 12; postulants, 5; Confirmations in the past year, over 800. The Bishop then turned to the consideration of his special subject, "Christian Unity." A mere synopsis cannot do justice to the force of this part of the charge, which began as follows:

"If there is one dominant characteristic of Christian thought in the beginning of the twentieth century it is the increasing recognition of the wrongs, the paralyzing conditions, and even the unbeliefs which are caused by the present divided state of Cristendom. If one makes a strong mental effort to detach himself from this present century, viewing the Christendom of to-day as though he belonged to a kingdom not of this world, he will see that its divisions are not only unscriptural, but contrary to the fundamental principles of the Christian Faith.

"When St. Paul tells us that 'there is one body and one spirit, one Lord, one faith, one Baptism, one God and Father of all,' he not only refers to the foundation of the whole New Testament Church in apostolic times, but he echoes the very teachings of Christ and speaks by the inspiration of the Holy Ghost. Unity—the spiritual and organic unity of Christ's followers—is, and must be, the normal condition of that Church which was built upon the foundation of the Apostles and the prophets; and when, with this fundamental conception of the Church we contrast the typical religious life of those who here in America profess and call themselves Christians, it is like turning from strength to weakness.

"The idea of unity is foreign to American Christianity. In this land of perfect religious liberty, this fact is conclusively shown. In America every imaginable phase of Christian sectarianism is displayed before our eyes. And now, that all shades of Christian belief, all varieties of denominationalism, after having been thoroughly tested, have ceased any longer to attract by their novelty, the love of sectarianism is showing itself to be stronger than the love of Christ itself. The last times have arrived, of which He Himself prophesied, in which 'the love of many has waxed cold.' Multitudes, hankering for a broader creed than Christianity appears to them to afford, are turning to theosophy and the old religions of the East. Hindooism and Buddhism are gaining a foothold in some of our large cities; and forms of agnosticism, which were prevalent in the first and second centuries, are being revamped under the name of 'Christian Science.'"

As a natural and inevitable consequence, he declared, thoughtful observers are losing faith in Christianity and turning to practical works of philanthropy.

"The outlook seems dark, indeed," he said, "but is it so in reality? In the history of the Church it is always darkest before daylight, and the so-called 'dark ages' are the most signal illustration of this phenomenon."

He thought the intelligent American Christians were realizing the mistakes made and were endeavoring to rectify them. This was evidenced in the revision of articles of belief of different denominations, and he asserted that the reforms of this kind had just commenced. The foundations upon which each Christian sect or denomination rests will be subjected to Scriptural and historical tests, which will become all the more self-searching, as sectarian pride is gradually expelled by the higher desire for truth and for unity.

At the conclusion of his address, the Bishop said in reference to the approaching departure of Bishop Mackay-Smith:

"I wish to express here a deep regret, which I am sure we all share, that the rector of St. John's Church is soon to leave this Diocese, with the beginnings of whose history he has been so closely identified. When we think of the important position in the forefront to which he has been called, and the great work which is before him, we can but acquiesce in the will of God that he should go. We of the clergy and laity, who have been so closely associated with him in bygone years, know, perhaps, better than all others his peculiar qualifications for the office of a Bishop of the Church of God. And yet these same qualities have endeared him to us and made his work in the Diocese so helpful and fruitful that we cannot but realize how great our own loss will be as we bid him Godspeed."

At the conclusion of the service the Convention organized for business. Sixty-two clergymen and forty-seven lay delegates answered the roll-call. The Rev. Arthur S. Johns was unanimously reëlected Secretary, and the Rev. Messrs. H. A. Griffith, and E. M. Thompson were appointed his assistants. The Bishop announced the usual committees, and the report of the Standing Committee was read by the Rev. Alfred Harding, Secretary. A resolution was offered by the Rev. Dr. McKim, expressing sympathy for the sufferers at Martinique, commending the action of the President and Congress in their behalf, and urging coöperation in the work of relief on members of the Church. This was passed unanimously. Recess was taken for luncheon, at which the Convention was entertained by St. Mark's parish.

The afternoon session was devoted to the hearing of reports from the Trustees of the Episcopal Endowment Fund, the Treasurer of the Diocese, Church Charities, etc.

In the evening the Convention sat as the Board of Missions of the Diocese, and after evening prayer, addresses were made by the Rev. Peter M. Boyden of Brookville, and the Rev. Wm. Brayshaw of Chaptico, in regard to missionary work in the Maryland counties of the Diocese; by the Rev. A. E. Jensen, an eloquent representative of the colored race, upon work among his people at Port Tobacco; and by Mr. Mark Levy of the Epiphany parish, who gave a deeply interesting account of his conversion from Judaism.

A very pleasant incident occurred on the first day of the Convention, after the morning service, when, before the Bishop took the chair, the Secretary called the house to order, and the Bishop Coadjutor of Pennsylvania presented to the Diocese a portrait of the Bishop of Washington. It is an excellent likeness, and a beautifully finished oil painting. In presenting it, Bishop Mackay-Smith spoke of the work of Bishop Satterlee, as a founder, and of the wisdom and earnestness with which he is laying foundations for future generations. The Rev. Dr. McKim replied on behalf of the Convention, expressing the gratitude of its members for this valuable and beautiful gift, and also their sorrow at parting from the generous donor, sentiments in which the Convention concurred by a rising vote.

On the second day of the session the committee on canons presented a canon which was passed, providing that any clergyman, having reached the age of 65, and having served twenty-five years in the Diocese, should, upon expressing his desire to the Bishop to retire from active duty, be entitled to receive $500 yearly from the retiring fund. Other reports were received from the same committee, but on matters not of general interest.

On nomination by the Bishop, Mr. Charles H. Stanley was again elected Chancellor of the Diocese. The following was passed by the Convention:

"*Resolved*, That this Convention, while congratulating the Diocese of Pennsylvania upon its felicitous choice of the Rev. Dr. Alexander Mackay-Smith as its Bishop Coadjutor, deeply regrets his removal from this Diocese, but wishes him God speed in the great and responsible work before him."

Resolutions of thanks to the rector and congregation of St. Mark's Church were also passed, and the invitation to hold the next Convention in St. Paul's parish was accepted.

The Bishop, in a few words, congratulated the Convention on the harmony of the session, and the prompt despatch of business, and after the reading of the minutes, closed with prayer and benediction.

A reception was given by the Bishop and Mrs. Satterlee to the members of the Convention and their families, at the episcopal residence, immediately after the close of the session.

WEST MISSOURI.

(Rt. Rev. E. R. Atwill, D.D., Bishop.)

THE 13th annual Council of the Diocese of West Missouri was held last week in Trinity Church, Kansas City (the Rev. Robert Talbot, rector). The exercises of the week began Monday morning, May 12th, with the annual meeting of the Diocesan Sunday School Institute, when Bishop Atwill preached an excellent and stirring sermon on the great value of the Sunday School and its work in the Church. The sessions of the Institute were continued Monday afternoon and evening with interesting and instructive addresses and papers on "Bible Classes," by the Rev. Charles A. Weed of Joplin; "Home Visitations of Parents and Children," by Mr. Theodore Naish of Kansas City, Mo.; "The Rector's Duty to the Sunday School," by the Rev. F. C. Smith of Maryville; "Sunday School Organization," by Mr. Ben. C. Howard; "Music in the Sunday School," by Mrs. Pallister; and "What Truths Will Hold Children in Our Church After Confirmation," by Mr. R. B. Middlebrook; all faithful and efficient Sunday School workers of the Diocese.

On Tuesday morning, May 13th, the Diocesan Council began its sessions. The Holy Communion was celebrated by the Bishop, assisted by the rector of Trinity Church, and other clergy. The sermon was preached by the Rev. P. B. Eversden, of St. Paul's Church, Westport, from St. Matt. xxviii., "Lo I am with you alway, even unto the end of the world."

After the services, the Council was called to order by the Bishop and organized. Twenty-five clergymen and twenty-seven delegates answered to their names. The Bishop delivered his annual address at the afternoon session. It was encouraging in tone and full of suggestion. Appropriate mention was made of the Bishops of the Church who had died during the year, and affectionate reference to the departure of the Rev. Dr. Mann, who had resigned Grace Church, Kansas City, after many years of faithful and successful service to become Missionary Bishop of North Dakota. There have been 316 Confirmations, 6 clergymen have been dismissed from the Diocese and 9 received. There are now 35 clergy canonically connected with the

Diocese, of whom 28 are engaged in active service. Owing to the increased missionary pledges of last year, more work has been done and a wider field covered than ever before.

For the first time in its history, the Diocese has had 3 Archdeacons at work during the past season, and has expended more than $3,000 on missionary stipends, against $1,700 last year. Much has been accomplished in the revival of dormant stations, and in the encouragement and building up the Church in old points, and in the gathering in of communicants and adherents, notwithstanding removals and changes of population. Much as has been done, however, much remains to be done in a Diocese as large as West Missouri. The work should be extended and more new fields occupied. Still one-third of the Diocese, with all our efforts, remains practically untouched by us, and the Bishop earnestly urged a further increase of missionary work and gifts. He also spoke strongly in regard to General Missions, and warned the clergy and people against allowing the needs of home work to lead to forgetfulness of the great needs of General Domestic and Foreign Missions of the whole Church. We cannot expect God's blessing if we selfishly confine our thoughts entirely to our own parishes and Diocese. We must go out of ourselves, to accomplish great and lasting success.

The annual missionary meeting of the Diocese was held on Tuesday evening, and in response to the earnest words of the Bishop, the Archdeacons, the Rev. J. Stewart-Smith, and others, the increased pledges of last year for Diocesan Missions were renewed, amounting to over $3,300.

Wednesday, the second day of the Council, was devoted chiefly to business and elections. Three missions, St. Paul's, Fordland, Trinity, Stanberry, and St. Mark's, Mountain Grove, were admitted into union with the Council. It was decided to accept the invitation of Grace Church, Kansas City, to hold the next Council in that parish, and after a hearty vote of thanks to Trinity parish for its generous entertainment, the Council adjourned on Wednesday afternoon.

The following officers were elected at the Council: Secretary, the Rev. John K. Dunn of Kansas City; Treasurer, Mr. W. B. Clarke; Trustee of Disabled Clergy Fund, the Rev. T. B. Foster of Grace Church, Kansas City. Last year's Missionary Board was reëlected, with the addition of the Rev. P. B. Eversden of St. Paul's, Kansas City. The Standing Committee is as follows: The Rev. Messrs. R. Talbot, J. Stewart-Smith of Kansas City, and G. H. Hills of St. Joseph; lay members, Messrs. G. Lathrop, B. E. Fryer, and C. A. Kelly.

The Diocesan Woman's Auxiliary held its annual meeting on Thursday morning and afternoon, with a large attendance of the women of the Church. The sermon to the Auxiliary was preached by the Rev. Theodore B. Foster, the new rector of Grace Church, Kansas City. No increase of parish branches was reported, but those in existence have done well and faithfully.

In addition to its other good works, the West Missouri Auxiliary has put into the hands of its Bishop $900 for missionary purposes during the year, and has pledged $1,000 for the same object this year. The President, Mrs. E. A. Atwill, Kansas City, and the other officers were reëlected.

A new Archdeacon will be appointed to supply the place of Archdeacon Weed of Nevada (the Southern Convocation), who has now become rector of St. Philip's, Joplin.

Archdeacons Mackinnon and Weed will continue their excellent work in the central and northern convocations. The Rev. John R. Atwill has become rector of Grace Church, Carthage, in place of the Rev. C. J. Sniffen, resigned, on account of ill health.

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM.

SIN COMES IN AND REDEMPTION BEGINS.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: II. Vows. Text: I. Peter v. 8. Scripture: Gen. iii. 1-15.

BY A few pointed questions bring out the main truth of the last lesson, which gives us our starting point for to-day: the world with the first man and woman upon it with everything good and beautiful because everything was as God willed it to be. Man was made in the likeness of God and could will things also. As long as his will agreed with God's will all was still good and beautiful. To-day you have a story to teach so plain and clear that the simplest child can understand it and yet so deep and profound that the wisest man can give no other or better explanation of the beginning of evil.

It is, as I take it, a plain, straightforward, historical statement of the simple matter of fact. Men explain this story as poetry, allegory, or "idealized history," which can of course be done without in the least destroying its spiritual meaning, and the story *is* full of deeper meaning, but the weight of scientific testimony inclines decidedly toward a belief in the derivation of mankind from a single pair and almost all nations point to a tradition similar to this story, so that there must have been some such an event, and no account can be imagined so natural and beautiful, so honorable to man and God, as the simple, straightforward, literal story as given in the Bible.

Fix in your mind some of the truths you intend to bring out in the course of the lesson, such as:

1. Sin is disobedience to God (vv. 1-6).
2. Sin brings guilt (v. 7).
3. Sin brings fear and separation from God (vv. 8-10).
4. Sin brings evil to others also (v. 15*a*).
5. The Saviour and final victory over Sin is promised (v. 15*b*).

1. Sin is disobedience to God.

Your children all know what a garden or park is. Make as real as you can the picture of the Garden in which Adam and Eve were placed "to dress it and to keep it." From chapter ii. 15-17, we learn that they were free to eat of the fruit of every tree in the garden except one only, the tree of the knowledge of good and evil. Why did God forbid them that? Was it to keep something good from them? To help them obey He told them what the punishment would be if they should disobey Him. With all the blessings and privileges they had, if they had thought of them only and not of the forbidden fruit, they could surely have been happy. But Satan, in the form of a serpent (Rev. xii. 9, and xx. 2; St. John viii. 44), was cunning enough to get Eve to thinking of the tree that was forbidden. In answer to his question (v. 1) she does not reply with God's wide invitation (chap. ii. 16); she omits "every," "freely," and "surely." Then Satan lied to her. She had left out the "surely," he denies the "surely" point blank. He puts his word against God's word. And she listens to him, and goes to look at the tree. Oh why didn't she think instead of the other trees and have been safe (Gal. v. 16)! Instead she thought she saw that the tree was good for food, her senses, her appetites were tempted, appealing to "the lust of the flesh" (I. John ii. 16), pleasant to the eyes, appealing to "the lust of the eye," and to be desired to make one wise, appealing to her ambition, the "pride of life." And so she disbelieved what God had told her and believed Satan. She was ready then to disobey God (v. 6). Sin leads to sin, and she tempts Adam who also disobeys God.

2. Sin brings Guilt.

The tree was the tree of the knowledge of good and evil, not the tree of knowledge simply, but of the knowledge of good and evil. It was a test of character. Not a temptation but a test. Satan tempts, God tests (James i. 13). Only by the presence of some such test could man be like God, a free moral being. It was not to make them fall. They did not have to fall into sin in order to know evil, and good by evil. You *can* know evil in that way, but it is Satan's way, and God's way, who knows both good and evil better than Satan, is better: to know good by experience and evil by contrast (II. Peter i. 4). Sin is not necessary, neither is it a weakness or infirmity but the *fault* of man's nature. If it were not, we should feel no guilt, we should not blame ourselves, and that we do. Adam and Eve felt their guilt. They were ashamed. Their eyes were opened as Satan had promised, but not in the way they expected. Instead of being "as God," they were as Satan in their acquaintance with evil and good. As to death, God's word, not Satan's, was true (Rom. v. 12, and vi. 23).

3. Sin brings fear and separation from God.

The next result of sin was to make them afraid and to lead them to hide from God, with whom they had been living in happy communion. They had disbelieved and disobeyed Him. They did not wish to meet Him. Of course they could not hide from God (Job xxxiv. 22; Ps. cxxxix. 7-12; Jer. xxiii. 24), but sin brings always a sense of separation from God and a desire to avoid Him (St. John iii. 20; I. John iii. 20). Sin cannot live in the Presence of God. He is a *Holy* God. Holy means separated from sin.

But in spite of their shame and guilt and hiding from Him, God still loved man and showed His wonderful goodness by seeking and calling them back to Him. "God called unto Adam, Where art thou?" It shows that God does not want man to be separated from Him by sin. An answer to His question brought a confession of the separation and a realization of the need of being brought back by a removal of the sin which separates from God. That is still the first need when anyone

is to be helped. They must realize that they need help. God asks each man this question, "where art thou?" In the Collect for to-day as an answer, we admit that "through the weakness of our mortal nature we can do no good thing" without God, and pray Him to send us the help that we must have to please Him either in will or deed. In the Catechism for the day we also promise to give up that which separates us from God.

4. Sin brings evil to others as well as to the sinner.

When Adam and Eve sinned in disobeying, they did not sin for themselves alone. Because they were the parents of all who came after, all these were born with their wills inclined to disobey God. It is easier for fallen man to disobey than to obey God (Article viii.). All men (except One) have been sinful ever since, because Adam and Eve sinned. At first glance it seems unjust. But we know that God cannot be unjust and when we think a little we see that this is a blessing, not a curse. It is only because of this principle that all can be saved, for it works the other way, too. When there came a Second Adam, who was tempted by the same serpent enemy, in a garden, too, though not a beautiful one, but a wilderness with no fruit of trees to eat at all, He stood the trial, and because this same blessed law works which brings the sin of Adam and Eve upon us, His obedience comes upon us. When you unite yourselves to Him (how were you made a "member of Christ"?) you pass out of the family of Adam, the *"old* man dies in you," and you are born again into the family of this Second Adam and from Him inherit not sin and death, but righteousness and life (I. Cor. xv. 22; Romans v. 18, 19; Romans xi. 32).

6. The Saviour is promised.

In verse 15, as soon as sin had entered, we have God promising deliverance by some one who should be born of a woman. From Him the serpent Satan would receive a death-blow, though he would be permitted to bruise Him in the lowest part of His nature.

Try to have the children work out from verse 15 the promise of the Saviour (Gal. iv. 4).

When He came there was restored through Him access to the "tree of life." What is the life-giving Food He gave to men?

Primary teachers, tell the story simply to bring out the great truth that disobedience is always sin and brings suffering. To disobey parents is to disobey God (Fifth Commandment).

Teachers of higher grades in assigning the lesson might find it helpful to give topics (written on slips) to be looked up in a Bible Dictionary, to different members of the class, who have access to the same. Look under Creation, Eden, Paradise, Fall, etc.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MEXICAN CHURCH.

To the Editor of The Living Church:

FINDING no reply to the natural and reasonable questions of The Living Church of a fortnight ago, I should like to suggest what seems to me the reasonable answer to two of your difficulties. In the first place, the Church which the Bishops are proposing to complete in its organization has no relation whatever to English-speaking people. It is strictly for foreign-speaking people, its liturgy and all its ministrations being in the Spanish language. The only English congregation in Mexico, far more English than American, and the American congregation in Monterey, have never been associated with it. It would be perfectly possible, I suppose, as one of the Bishops-elect is an American, for any English-speaking congregation to secure his ministration of episcopal functions, but no Bishop of the Mexican Church will have jurisdiction over any English-speaking congregation. I am very much disposed to accept your own answer to the question about Mr. Forrester's soundness in the faith. I have no brief to speak for him, but during a long and somewhat close relation I have always found him holding the soundest and clearest views about Holy Orders, and loyal to the doctrine, discipline, and traditions of the Church.

I am glad also to attempt at any rate to correct the impression, and at any rate to deny the accusation of secrecy on the part of the House of Bishops, either when Dr. Riley was consecrated or now. At the time of Dr. Riley's consecration there was a grave mistake made by the Presiding Bishop, absolutely inadvertently and unintentionally, I believe, in failing to get the constitutional majority of the Bishops to approve the consecration. I doubt if it would have affected the result, but I know it deprived me and some others of the opportunity of refusing to approve. In this case the provision of the constitution has been carefully observed. The report of the Commission appointed in San Francisco has been freely published and nothing has been withheld except what never is given out, the debate on the resolution which followed the introduction of that report. So far as haste is concerned, the same processes and the same results have been employed and reached, as in every instance when episcopal consents are asked to the consecration of any Bishop.

The other point of difficulty which I wish Churchmen would consider intelligently is this: In San Francisco the Bishops agreed to give two Bishops on certain conditions. In Cincinnati, those conditions having been fulfilled, they determined to give three. And this is dealt with as though it changed the circumstances and results of the proposed consecrations. It is quite true that technically, with three Bishops, the Mexican Church can perpetuate its own orders. This was neither the object of the asking, nor is it the reason for the granting of the request. If the Mexican people chose to violate their pledges, two Bishops could give valid, although irregular consecration. The Mexican Synod asked for three men from the beginning, because the local circumstances demand three, to avoid either an episcopate with no American in it for counsel and guidance, or an invidious discrimination between the two elected Mexicans; and, from the start, in order to adapt the Bishops to districts with widely different climatic conditions. These were the only reasons that I know of for either asking or granting the three consecrations. Somehow, misunderstand-ability and to be misunderstood-ability continue to describe the attitude of mind of the opponents of the Mexican Church and the position of its friends. The old arguments, the old prejudices, the old objections come back under new forms and sometimes with new faces, through which for years and years the work has gone feebly on in Mexico because of poor support, and its support from America continues to be poor, because the stream of interest has been chilled and diluted by steady and persistent suspicion and distrust. Old papers, ten or twelve years old, are recirculated, whose charges have been either lived down or disposed of years ago; correspondence is re-opened with a man discredited wherever he is known as unsound, *mentally,* I hope and believe; and the old accusations and attacks are renewed with the additional suggestion, just now, that for the protection of the Church the Bishops should be shorn of their constitutional powers or forced to open their discussions to the public ear. Surely there never was greater capacity for misunderstanding or for being misunderstood than in connection with this whole Mexican matter.

Let us face facts. The Mexican Episcopal Church to-day is autonomous. It has its episcopate (provisional), its Synod, its Liturgy. It is not seeking independence. The Synod and the Bishops-elect have bound themselves, of their own accord, to maintain the Book of Offices in its present satisfactory condition, and to take no step toward further consecration without the approval of our House of Bishops. My experience of them is that they are a loyal, devoted, sincere, simple-hearted people, not seeking power or dignity or office, asking only from us kindliness of counsel, brotherliness of confidence, generosity of help. I earnestly ask this for them, instead of perpetual denunciation and distrust.

WM. CROSWELL DOANE.

Albany, May 16, 1902. *Bishop of Albany.*

A NOVEL SUMMER RESORT.

To the Editor of The Living Church:

AS the time approaches for the clergy to be planning their summer vacations, I venture to suggest a resort which offers unusual attractions. It is Cobb Divinity Hall, University of Chicago. An experience there of six weeks last summer leads me to recommend such an outing as one happily combining recreation with instruction. The lake breezes temper even the fervent fires of July and August. Mr. Rockefeller has made it possible for any clergyman or divinity student, of whatsoever persuasion, to room in the Hall for about $1.50 per week, the same well furnished and cared for. Excellent board can be

had in the vicinity of the University for $3.50 per week, which is cheaper than living at home. Matriculation (paid only once) is $5.00 and an incidental fee of $2.50 and a library fee of $2.50 completes the cost. For this inexcessive expense the student has access to any class and study of the Theological Department, and may also elect one third of his work in the Graduate School of Arts and Literature. Moreover, he enjoys free admittance to the "Open Lectures" of the summer quarter, which are given by the most noted specialists of America and Europe, as well as by the members of the faculty of the University. To sit at the feet of Gregory of Leipzig, Dods of Edinburgh, Kovalevsky of Moscow, and similar educators, is a privilege not offered gratis every day. The freedom of the Field Museum in Jackson Park may be incidentally mentioned.

In this seething age of thought, question, change, is it not worth while for "the brethren" sometime to make a pilgrimage to such a shrine to receive intellectual refreshment? Some may retort that the tremendous strain of parochial life demands repose and quiet during the summer vacation, not University contact. But maybe this tremendous strain has been chiefly due to the "serving of tables". A change of occupation, therefore, may give just the rest required. Others may resent the free discussion which is allowed at the University on all questions pertaining to theology, as well as other departments of human thought. Perhaps this class had better remain away. But to those who desire to know what is uppermost in theological speculation to-day, and to have it presented by some of the foremost thinkers and educators, without at the same time necessarily accepting such views, the Summer School of the University of Chicago offers magnificent opportunities.

A postal card addressed to the University, asking for their "Summer Announcements" and "Open Lectures", will bring a speedy response. If its perusal does not make the average parish priest at least *desire* to spend a part of his vacation there in honest intellectual work, then this communication does not apply to him.

John Davis.

Evansville, Indiana, May 10, 1902.

THE PARSON'S HANDBOOK.

The Parson's Handbook. Containing practical directions both for Parsons and others as to the management of the Parish Church and its services according to the English Use as set forth in the Book of Common Prayer. With an introductory essay on conformity to The Church of England. By the Rev. Percy Dearmer, M.A. Fourth edition, rewritten, with much additional matter and with sixteen illustrations. Milwaukee: The Young Churchman Co. Price, $1.50 net. Postage, 12 cents.

As a contribution to liturgical science, this is a work of the first importance. Its most notable characteristic, which will first commend it to the careful attention of the scholar, is its intense loyalty to English law and traditions. The author carries into his work the point of view that has been so well established by the Alcuin Club in England, which is that all services and ornaments in the Church of England ought to be modeled on the historic use of England, except in so far as that use has been modified or changed by English law. This position gives a working hypothesis from which to move in ceremonial matters, and in England constitutes undoubtedly the one hypothesis that is wholly defensible as a matter of law, canonical or parliamentary. How far that hypothesis is necessary for us in America may perhaps be a matter in which liturgical scholars will not agree. There is at least agreement that whatever was lawful in the Church of England at the time of the American Revolution is necessarily lawful in this country, not having since been amended, by reason of the fact that American ecclesiastical common law is undoubtedly derived in part from the canon law and the customs introduced into the colonial Church from the mother Church. It does not follow that nothing is legal in this country that is illegal in England; but it undoubtedly follows that everything that was legal at the time of the American Revolution in England is legal in the American Church to-day, except in so far as American canon or rubrical law has changed it. Consequently, a work intended to establish the legal use in England may rightly be used as the basis for an American use without fear of disloyalty to American standards, while yet leaving open the question as to what further may be legal in America that is illegal in England.

Not only, then, do we rightly look for English authorities in order to ascertain the basis of our ecclesiastical common law, but beyond that, from the point of view of expediency, it would seem that American Churchmen could not do better than to base their ceremonial use upon that of the Church of England rather than upon any other use. If, for instance, in a matter intrinsically indifferent there is a variation between the English and the Roman use in which one is quite as satisfactory as the other, it would be vastly easier to introduce among Americans the custom that had prevailed in England rather than the custom that is associated with Rome. Whatever may be said of the freedom of the American Church to choose its ceremonial from such uses as may be best adapted to any purpose, it cannot be doubted that less prejudice and consequent hostility would be aroused by following English precedents where practicable than by following Roman precedents.

On the other hand, where a custom has become so fully established as in effect to constitute to-day a recognized American use, no matter from what source it may be derived, we certainly should not favor upsetting it by reason of any variation that may be shown to exist therein from ancient English usage. An instance of this may be found in our prevailing scheme of colors. This color standard is undoubtedly based upon the current Roman use, and at the same time it is so fully established in this Church in every Diocese as in effect to constitute to-day a living American use. Since, therefore, there can be no principle involved in the colors obtaining at any season; and since we have already attained some degree of unanimity in a use that is practically satisfactory in all quarters, it would be the height of folly for any ritualist to upset this recognized American use on any plea that careful research showed that in England, before the Reformation, the appropriate color in places was red in Passiontide or yellow on feasts of confessors. The liberty of the American Church undoubtedly permits such freedom of choice in indifferent matters, of which this is an apt illustration, and the fact that our use has already become crystallized ought to make it unnecessary as also undesirable for us to upset the arrangement on any plea that it may be discovered to be un-English.

Neither do we recommend that where an advanced order of ceremonial already obtains, founded on any one of the standards current among us—standards which unhappily disagree very largely among themselves, thus retarding that gradual approach to uniformity in ceremonial which might be desired—there should be an immediate revolution of the ceremonial standard by reason of such suggestions as for instance those given by Mr. Dearmer with relation to the English use. The bane of Ritualism, so-called, has been its changeableness and the astounding, no less than perplexing, facility by which no sooner has one standard been accepted in a church than it is quickly changed for another. The development of ceremonial ought not to be another name for sheer instability in ceremonial, which unhappily has too largely been the case. Where ceremonial standards, then, are already established and are based on loyalty and sane reasons and not on individual fads, let them not be revolutionized immediately in order to conform to this latest manual of liturgical science.

But where, as is the case no doubt in a majority of our parishes, there is as yet no attainment of what would be considered the maximum of ceremonial, and where there is a gradual advance or leveling up in ceremonial matters, there could not be a better manual taken for use than this by Mr. Dearmer. Its rigid Anglicanism will commend it where even in indifferent matters an approach to the Roman standard would repel. The English ceremonial which Mr. Dearmer portrays in detail is one that could be taken as the model of services, with whatever degree of excision might locally be necessary by reason of the local conditions in places, and be found acceptable in almost any Diocese of this American Church. There will be differences of opinion as to details commended in this work, and we should not for ourselves be prepared to endorse every line, yet as a whole the service here commended as the English use would undoubtedly be found in the main acceptable to the most advanced ritualist. Mr. Dearmer's book then presents, it appears to us, a reasonable standard according to which the element of unity in our ceremonial may be advanced, and in which it may easily be considered practicable to base our services upon such a liturgical standard as, first, is historically warranted, second, is adapted to the Anglo-Saxon people, and third, would appear not to run counter to Anglican prejudices and would not involve probable disturbance.

We do indeed feel that in instances Mr. Dearmer has accounted as Roman, customs for which good English precedent can be cited, and when finally we shall completely have passed the day in which our ceremonial must unhappily take into consideration the very real prejudices of many among us, we shall find it advisable to restore some practices in small matters which Mr. Dearmer believes to have been introduced, sometimes without sufficient warrant, from the Continent. Americans are not Englishmen, and would hardly care permanently to limit their liberty in matters ceremonial to what may have been found to have received parliamentary sanction in the second year of Edward VI. It is not because such English legal standards are absolutely the limit of our freedom in matters ceremonial that we recommend American Churchmen to use this manual of the English use as their standard, but rather as a matter of expediency and because whatever else may be legal in this American Church, no reasonable canonist can doubt that all in matters ceremonial that is legal in England, is legal in America as well, except where American law has ordered otherwise.

Beyond matters ceremonial this manual is so replete with sensible and helpful suggestions in regard to everything pertaining to the Church, its building, its ornaments, its fittings, and its usages in general, that it will be found an absolute necessity to the library of every priest, however disinclined he may be to introduce any ceremonial into his services beyond the absolute essentials. Its practical suggestions include hints on such matters as the cleaning of brass, the proper care of linen, the details of how each piece of furniture or of vestment should be made, in practical language, and

the purpose and place of everything adapted to the service of the Church.

We should not fail to call attention to the illustrations that are found in this new edition, and which show pictorially the old English use as it is gleaned from various paintings and other pictures which Mr. Dearmer has been able to find and to copy.

We regret only that the title of the volume should seem so wholly inadequate to its scope and dignity, for the suggestion of a "Parson's Handbook" is vastly less dignified than the careful work of the author in this volume would warrant.

Literary

The Greek Testament. A Resultant Text exhibiting the Critical Texts of Tischendorf, Westcott-Hort, and Weiss. With their various readings as well as those of the more important Greek MSS. Edited for the Bible Society of Würtemberg, Saxony, by Professor Eberhard Nestle, Ph.D., D.D. With an Introduction and an Appendix on Irregular Verbs. By Prof. R. F. Weidner, D.D., LL.D. Chicago: Fleming H. Revell Co.

Dr. Nestle has provided us in this little volume with the results of the textual work of Tischendorf, Westcott and Hort, and Weiss, giving the readings where two of these authors agree, and the variants in the margin. All quotations are printed in heavy black type, which is a very desirable feature.

Prof. Weidner's appendix, giving all the irregular verbs and their parts, will be useful to students, as most theological students in recent years seem to have forgotten their grammar, and are profoundly ignorant of the parts of the irregular verbs.

The binding of the book is flexible, and the pages are of fine rice paper, so that the student is provided with a handy volume which is at the same time critical and yet not expensive or cumbersome.

Through the Bible With a Guide. An itinerary traversing the entire field of Scripture in three years. By Weekly Stages. For Bible Reading Circles, and Private Students of the Word. By Rev. David L. Holbrook. Chicago: Fleming H. Revell Co.

People now-a-days seem to know less about God's Holy Word than our ancestors knew; and yet there are numberless volumes issued to help Bible students. May it not be that we read so much *about* Holy Scripture that we get little time really to read the Book itself?

This volume outlines a course by which one can read the whole Bible through intelligently in three years. It will doubtless prove useful to Bible readers and classes for study of God's Word. The author seems contented with the traditional belief regarding Holy Scripture, and does not wander into the by-ways of the higher critics in the search for novelties.

A Lay Thesis on Bible Wines. By Edward R. Emerson. New York: Merrill & Baker.

The author shows that the so-called unfermented wine is not wine at all, and that unfermented grape juice is preserved by use of salicylic acid which is a very dangerous drug to be used except under medical direction. It is a useful book for these days of cranks.

Foreign Missions. By Henry H. Montgomery, D.D. [Handbooks for the Clergy.] London: Longmans, Green & Co., 1902.

We do not know of any book which in arrangement and lucidity of statement can compare with this as a systematic survey of the field of Anglican missions. Naturally the precedence is given to the work of the Anglican Church, but there are incidental notices of the work done by other bodies; especially they are always taken note of in the statistics. While its limits necessitate great condensation of statement, it is quite the reverse of a dry summary. It is eminently readable, and very suggestive of lines of thought and study. Moreover it is a hopeful book, and one lays it down with a conviction of great results to be expected from Missions during the next half-century. Especially hopeful, because of the advanced state of the work there, is the outlook in India. "The growth of the faith is so great among the progressive (non-Roman) missions that at the present rate of increase, all India should become Christian in the middle of the twenty-first century. But probably the great consummation will be reached within a century." The dangers which have been feared from the spread of materialism and agnosticism through secular education, the author does not think great. "The Indo-Aryan race is intensely religious by temperament, nor is it possible to suppose that the materialism of much Western thought can have aught but a passing influence upon Hindus." J. G. H. B.

Gipsy Smith—His Life and Work. By Himself. Introduction by G. Campbell Morgan and Alexander McLaren, D.D. Chicago: Fleming H. Revell Co.

This is the autobiography of Rodney Smith, a gipsy who was converted to God and became a lay evangelist. He worked for a while with the Salvation Army and then became a missioner of the "Evangelical Free Church" in England. He has preached a great many missions all over the world and his work has been abundantly blessed. There is a great charm in the book, because it is so unaffected and simple, and no one can read the book without spiritual refreshment and consolation.

In the Country God Forgot. A Story of To-day. By Frances Charles. Boston: Little, Brown & Co. Price, $1.50.

While this story of Arizona contains the atmosphere of that drought-plagued country (one swelters in the very reading of some of the vivid descriptions), the tale is loosely woven as a whole, and disappointing by that much; yet the author has evidently a good deal of first-hand knowledge of her subject, and now and again writes a description of an episode or scene with some power. The book lacks coherency, however, and is marred by the lack to an aggravation in some places unaccountably. The characters are not clearly wrought, and act inconsistently with themselves. And yet with these faults the story has strength and interest sufficient to keep the reader's eyes glued to the page to the unsatisfying end. There are some pathetic passages equal to "Irons" story of *An African Farm.*

Daniel Everton, Volunteer-Regular. By Israel Putnam. A Romance of the Philippines. New York and London: Funk & Wagnalls Co. Price, $1.20 net.

Mr. Everton, both as soldier and journalist, resident of Manila and the adjacent islands, has had abundant opportunity for collecting the material of his story as eye-witness and observer of things Philippine. He has woven a narrative of political and romantic adventure well worth the reading. He presents a picture of the planter life which illuminates a side of our island possessions not before presented. He deals with romance with an easy and facile pen, and writes a really good story.

A NEW EDITION of Principal Fairbairn's *Religion in History and Modern Life* together with an essay on the Church and Working Classes, is announced by Mr. Thomas Whittaker. The same house brings out a fourth edition of the Rev. Dr. Heman Dyer's *Records of an Active Life*, with a Biographical Postscript, by Archdeacon Tiffany. A tablet to the memory of the author of this book has just been erected in the Church Missions House, New York City.

A Grand Duchess and Her Court. By Frances Gerard. Illustrated. New York: E. P. Dutton & Co. Price, $7.50 net.

It is no defamation of this author to say that she is not a Boswell, nor of Amalie, The Grand Duchess of Saxe-Weimar-Eisenach, to say she is not so interesting a figure as was Boswell's hero. Miss Gerard has, however, given us in two handsome volumes, a moving picture of an important period of German history, that before the Confederation.

The author has happily contrasted the eminent figures of the time, that happy literary day when Goethe and Schiller and Klopstock figured large in a new renaissance of letters. Reminiscences of these worthies, with anecdotes of their lives, are woven into many interesting pages. As to Amalie herself, the author paints a noble picture of this acute mind, this fascinating social leader. Of how Amalie found old Weimer on her accession, desolate, and impoverished, its inhabitants looking coldly on the woman come to the headship, the author draws a sympathetic picture. Its restoration and reclaiming by this same capable woman, the overcoming of prejudice, the birth of a great social centre, long remembered, under the eyes of scoffers, are like romance. Amalie drew about her court the most talented; poets, authors, diplomats, princes, officers, the gayest and the most profound. She delighted in setting wit against wit and the most doughty *raconter* against a worthy foil. This charming and amiable hostess basked in this atmosphere of which she was the creator; and fed her fancy and her mind on the scintillations of the wisest and wittiest. Here Goethe finds an atmosphere in which he broods his poetry and romance. Here the wise Schiller finds occasion and material for his deepest thoughts and stimulus for his tragedies.

The political and social life of half a century of old Thüringia, in brief, are photographed in a remarkable manner by a sympathetic hand.

Commonwealth or Empire. A Bystander's View of the Question. By Goldwin Smith, D.C.L. New York: The Macmillan Co. Price, 60 cts.

This is, as everyone who learns anything about Goldwin Smith would expect it to be, beautiful writing. People who disapprove of Great Britain's South African policy and of our course toward the Filipinos will endorse the book from beginning to end. Plutocracy, militarism, imperialism, and other 'isms are denounced, and with the denunciation there is a strong tendency to be prophetic.

One of the predictions is that Great Britain will never renounce free trade, and she had renounced it before the book was printed—witness the new duties. This naturally, if not logically, comes to mind as the reader thinks of the other prophecies.

The Home of Fenimore Cooper

BY CLIFTON JOHNSON

With Illustrations by the Author

I.

IN 1785 William Cooper, the novelist's father, visited the rough, hilly country in Otsego county of central New York. At that time the region contained no trace of any road and not a single white inhabitant. "I was alone," he says, "three hundred miles from home, without bread, meat, or food of any kind. My horse fed on the grass that grew by the edge of the waters. I laid me down to sleep in my watch-coat, nothing but the melancholy wilderness around me."

A TURN AT THE END OF THE ROW.

Yet the pleasant landscape, the fertility of the soil, and the fact that an estate here was his for the taking, made him determine that this should be his abode. At the southern end of Otsego lake, where for a century Indian traders had been accustomed to resort, he two years later laid out a village, and to this spot he in 1790 brought his family.

The novelist was the eleventh of twelve children. He was born in 1789 at Burlington, New York, the residence of his mother's people, and did not remove to Cooperstown until he was thirteen months old. There he lived a healthy, natural, country life, surrounded by pioneer out-of-door influences that did much to direct his tastes and shape his character. The house in which he dwelt during his early boyhood was an ordinary farm-house, but in 1798 his father erected the good-sized mansion known to fame as Otsego Hall. It stood on rising ground facing the lake with the village clustering about it, and both in its generous proportions and its situation was a fitting home for the town's founder and chief citizen.

The site of the old Hall is still the heart of the town. The village has grown; but it huddles closest on the narrow southern margin of the lake. Here is a single, broad business street that runs square across the valley of the lake-basin, and at either end is a wooded bluff. From this main thoroughfare the homes straggle away on various minor streets and lanes. The plan has many characteristics of a country market-town, but at the same time it contains numerous hotels, and frequent summer residences of city people are scattered along its waterside suburbs. The lake stretching away to the north is attractive and the environment in general is agreeable, yet nature has not been lavish enough in bestowing its charms to account for the magnetism of the place as a vacation resort, considering its comparative remoteness and inaccessibility. No doubt the magic of Cooper's name furnishes the real explanation, for the region is everywhere redolent of him and his famous romances. In the case of two of them the scenes are laid immediately about the lake. *The Deerslayer* depicts the neighborhood as it was in 1745, prior to its settlement, when all around was unbroken forest; while *The Pioneers* is the story of the founding of Cooperstown. Topographically the descriptions are very faithful, and spots abound which can easily be identified with incidents of the naratives.

The town was more than ordinarily lively on the morning I arrived, for I chanced to be just in time to witness quite an exodus of the more frothy, sporty, and youthful of the inhabitants on their way to a circus that was holding forth in a neighboring place. The occasion was one of great prospective hilarity, and for some of the celebrators it would run into dissipation unless the looks of the crowd belied it. The situation was most definitely presented by a man riding to the station in a hotel 'bus. As the vehicle rumbled down the street he shouted, whenever he happened to see an acquaintance, "You want to meet me at the depot to-night with a wagon; and say—you have the sideboards on! Yes, don't forget the sideboards!"

My rambling while I was in Cooperstown was confined to a radius of a few miles. First, of course, it took me to the green shores of the near lake. The turf, dotted with trees, descended unbroken almost to the water's edge. Numerous wharves reached out into the waves, most of them slight affairs giving access to a rowboat, but two of them much longer and more substantial for the accommodation of the pleasure steamers that make constant trips up and down the lake through the summer. A trifle to one side was the channel where the waters find a way to escape. They departed so gently, and the tree-embowered passage was so narrow, it was not easy to realize that here I beheld the source of the Susquehanna.

Just outside the town on the east shore of the lake are pasture-slopes delightful at the time of my visit with cows grazing in the dandelion-spangled grass. Down below, the

A GLIMPSE OF THE VILLAGE FROM A PASTURE SLOPE.

shore was fringed with bushes among which were many "shadberries" and "pin-cherries" all ablow with white blossoms. The land on this side of the lake as you go on farther rises in steep ridges overgrown with woods; and dwellings and cultivated fields are infrequent. I preferred the other side whenever I chose to take a long walk. It is more pastoral, the slopes milder. I recall one afternoon's walk on the western highway in particular. The new leafage was getting well started, the grass was beginning to grow rank in the meadows, and the air was full of bird-songs—robins, orioles, phœbes, and the rest, singing their happiest. Chipmunks and red squirrels chattered among the trees and raced up and down the trunks and through the branches with almost as much ease as if they had wings. The prevalence of the streams, too, contributed to the spring gayety. They were everywhere, varying from tiny tricklings to lusty brooks capable of turning the wheels of a small grist or saw-mill. Noise and haste were dominant traits, and they coursed down the hills through channels littered with rocks and pebbles, and made many a shining leap. I kept on for several miles. Sometimes the road was close by the lake, sometimes well back up the slopes. Once I made a detour and went down to the water's edge across a swamp where flourished jungles of poison ivy. At my approach a sandpiper fled with thin-voiced protest in nervous flight along the shore, and a profound-looking kingfisher gave a squeak and adjourned to some nook more secluded. They might have saved themselves the trouble, for the wetness of the marsh and the prevalence of the poison vines discouraged me and I was glad to beat a hasty retreat.

When I at length had gone northward as far as I cared to, and had turned back toward the town, I was overtaken by a lumber wagon drawn by a pair of heavy work-horses. The driver pulled up and asked me to ride and I accepted the invitation. The horses never trotted, but they walked briskly enough to keep the springless wagon constantly jolting, and the ride was not altogether comfortable. Still, the change was welcome, for the road was decidedly muddy.

"They've been over it lately with the road-scraper," explained my companion, "and dragged in the dirt from the sides. It's dirt that washed off from the road and it's all wore out, and ain't fit for a road any more, and the last rain we had just softened it into pudding. This road was a plank road when I was a little shaver. There was a good many plank roads then. They was very good when they was new, and we'd rattle along fine—ten miles an hour, the stage calculated to make. If you met a team you had to turn off on the ground, because the plank wasn't only long enough for a single track, but the tops was laid level with the ground and that didn't matter. The greatest trouble was that the plank got worn after a while, and the knots began to stick out, and new planks put in here and there helped make it more uneven—kind o' shook you up then.

"This road was planked twenty-seven miles, all the way to Fort Plain on the New York Central. That was where we had to go whenever we wanted to get to the railroad. It was a hard journey, 'specially at the breakup of winter, when the stage was sometimes as much as ten hours getting through—part way on wheels and part way on runners, perhaps. We was mighty glad, I can tell you, when this little branch railroad that strikes in here from the south was finally built. The plank roads was owned by private companies, and there was toll gates every four or five miles, but it was too costly keepin' the plank in repair, and by and by they pulled 'em up and put in gravel turnpikes. Those didn't pay either, and so the companies went out of business and let the public fix their own roads."

As the driver finished speaking we were passing a broad field, on the farther side of which I could see three children wandering about and occasionally stooping to pick something. "What are they doing?" I asked.

"Seem to be getting dandelion greens," was the reply; "but it's gettin' rather past time for dandelions and they'll have to boil 'em in soda water to take the toughness out. Some use milkweeds for greens. I like cowslops better myself than them, or dandelions either. You take a nice mess of cowslop greens in the spring, picked before they get in blossom, while they're tender, and they're all-fired good."

"This is fine farm-land we're driving through now," I suggested.

"Yes, it's all right. It don't pay for itself though—but then it don't have to. You see that big house down there in the trees? Belongs to a New York lawyer. He's only got about twenty acres of land, and yet he keeps three hired men. They raise some crops and take care of a few critters, but mostly they are busy just makin' the place look nice. Almost every pretty point of land along the shore here has got an expensive house on it that some city man has put up so he can amuse himself by making a fad of fancy stock-farming, or something of the sort. Now we're comin' opposite another handsome place. The grounds front on the road for half a mile and the whole distance there's this big stone wall. A stone wall's a thing a poor man can't afford. It's an expensive fence, no matter how you calculate—always tumblin' down, and brush and vines always growin' round it. This wall's as well built as it could be, but the frost will heave it, and every spring a couple of men spend a good many days repairing it. When it begins to pitch there ain't nothing can save it, and they have to take the bad places clean down to the foundation and lay 'em over."

I continued on the lumber wagon not only as far as the town, but a mile or two beyond, down a broad, fertile farm valley. On the east of the valley the land rose in high slopes checkered with cultivated fields. "The farther you go up the hills in that direction," said the driver, "the thinner the soil gets, and an American couldn't get a livin' off'n it; but there's English from across the Atlantic that'll take that high scrub land and clear it and do well. That is, they get to own their farms and have money at interest — though they ain't satisfied no more'n anyone else."

A MORNING OUTLOOK ON THE STREET.

We passed several hop fields set full of tall poles, at the foot of which were green outreachings of vines. In one field were two women tying the straggling stems to the poles. "There ain't only a few got at that job yet," remarked the driver. "Hops are a great crop in this part o' the state, but they ain't lookin' first rate this year — didn't stand the winter well—and a good many farmers are ploughing 'em up. They don't pay as they used to. The price has been goin' down for a long time. You can't get a decent crop unless you give up your best medder land to 'em and put about all the manure your farm makes on 'em. So folks are givin' 'em up and goin' more into dairyin'. There's a churn factory at the village, that they bring their milk to. If it's first-class they are paid two cents and a half a quart.

"The time was when we got considerable money out of our woodland, but the best lumber's about all gone now. Twenty years ago there was a tannery a little below the town. It used a power o' hemlock bark and lots o' farmers would cut their hemlocks and peel 'em and then let the trees lie and rot. They don't waste any good lumber that way any more. The tannery's gone and a sawmill's took its place. It stands on a creek that comes from the hills to the east. That creek is about as boisterous a stream of its size as I ever see. When we have a big rain it rises right up and tears everything all to pieces. The sawmill was run by water-power, but the creek carried off the dam so often they finally got tired of rebuilding it and put in steam. They burn their old waste—sawdust and everything, and it don't cost much."

[*Concluded next week.*]

"Whoever knows how to pray well," says St. Augustine, "knows how to live well."

Church Kalendar.

✠

May [illegible] SS. Philip and James.
[illegible]
[illegible] Easter.
[illegible] Rogation Day.
[illegible]day. Rogation Day. Fast.
" 7—Wednesday. Rogation Day. Fast
" 8—Thursday. Ascension Day. (White.)
" 9—Friday. Fast.
[illegible] Sunday after Ascension. (White.)
" 16—Friday. Fast.
" 18—Whitsunday. (Red.)
" 19—Whitsun Monday. (Red.)
" 20—Whitsun Tuesday. (Red.)
" 21—Wednesday. Ember Day. (Red.) Fast.
" 23—Friday. Ember Day. (Red.) Fast.
" 24—Saturday. Ember Day. (Red.) Fast.
" 25—Trinity Sunday. (White.)
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

May 27—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Southern Virginia.
" 28—Dioc. Conv., Maryland.
June 3—Dioc. Conv., Easton, Fond du Lac, Indiana.
" 4—Dioc. Conv., Colorado, Delaware, Minnesota, West Virginia, Western Michigan.
" 10—Dioc. Conv., Central New York, Connecticut.
" 11—Dioc. Conv., Marquette, North Carolina, Asheville.
" 15—Conv., Montana.
" 18—Dioc. Conv., Vermont.

Personal Mention.

THE Rev. W. E. ALLEN has resigned as rector of St. James' Church, Pittsburgh, to accept an appointment as missionary in charge of the Church of the Atonement, Carnegie, St. Luke's, Woodville, and McDonald, Pa.

THE address of the Rev. WILLIAM S. BOARDMAN is 72 West 45th St., New York, until further notice.

THE address of the Rev. CHAS. S. BOWLES is 730 Sunnyside Ave., Chicago, Ill.

THE Rev. W. A. CRAWFORD-FROST is reported to have almost entirely recovered from the serious breakdown which he suffered some weeks ago, and it is expected that he will soon be discharged from the hospital where he has been resting.

THE address of the Rev. MARTIN DAMER is 654 German St., Baltimore, Md.

THE address of the Rev. C. O. DANTZER is 5 Mason St., Rochester, N. Y.

THE Rev. HERBERT M. DENSLOW, rector of St. John's Church, Lafayette, Ind., has been elected Professor of Pastoral Theology of the General Theological Seminary.

THE Rev. A. E. EVISON, late of Minnesota, has accepted the rectorship of St. Jude's Church, Walterboro, S. C.

THE Rev. H. L. FORBES of Irving Park, Chicago, is now in charge of the missions at Dell Rapids, Parker, and Henley, S. D., under Bishop Hare. His address is Dell Rapids, S. D.

AFTER June 1st the address of the Rev. UPTON H. GIBBS will be Healdsburg, California.

THE Rev. G. TAYLOR GRIFFITH, rector of the Church of the Good Shepherd, Omaha, has tendered his resignation, to take effect June 1st.

THE Rev. HAROLD MORSE, rector of the Church of the Mediator, Morgan Park, Ill., and family will sail for England June 14th to spend two months at their old home in England.

THE Rev. P. D. HAY has been appointed by Bishop Capers to the charge of the churches at Ridge Spring, Trenton, and Edgefield, South Carolina.

THE Rev. J. H. HERENDEEN, for five years past assistant to the Rev. Dr. Smith of Buffalo, has accepted the rectorship of St. Paul's Church, Lewiston, and St. John's, Youngstown. Will commence his duties there on Trinity Sunday. Address, Youngstown, N. Y.

THE address of the Rev. ROBERT HOPE is changed from Osceola, Pa., to Charleroi, Pa., he [illegible] taken charge of St. Mary's Church, with [illegible]ary work in the vicinity.

THE Rev. ALFRED EVAN JOHNSON of Los Angeles, California, gives notice that his address is changed to 38 Barnes St., Providence, R. I., but [illegible] his canonical connection with the Diocese of Los Angeles continues for the present.

THE address of the Rev. H. D. B. MACNEIL is 182 Carteret Ave., Jersey City, N. J.

THE address of the Rev. W. HOWARD MEARS is changed from West Concord, Minn., to Kasson, Minn., though he still remains in charge of work at West Concord, Kasson, and Mantorville.

THE Rev. ROBERT G. OSBORNE, Lowell, Mass., has changed his street address to 272 Walker St.

THE address of the Rev. T. D. PHILLIPPS, up to August 1st, will be, Care of Mr. C. C. Whitacre, 42 Poultry, London, E. C., England.

THE Rev. W. H. TOMLINS, General Missionary in Southern Illinois, has changed his headquarters from Murphysboro to Metropolis, Ill.

THE Rev. H. VAN ALLEN, missionary to the deaf and dumb in the Dioceses of Albany and Central New York, has removed to Utica, N. Y., in order to be more nearly in the centre of his field of labor.

THE Rev. WILLIAM WAY has accepted the rectorship of Grace Church, Charleston, S. C.

THE Rt. Rev. CORTLANDT WHITEHEAD, D.D., Bishop of Pittsburgh, expects to sail for England on the Steamer *Crown Prince*, on June 3rd, as the guest of a friend.

THE address of the Rev. W. V. WHITTEN is changed from Burlington to Fairfield, Iowa, where he has assumed charge of St. Peter's parish.

THE address of the Rev. W. M. WILLIAN is changed from 240 Warren St., Roxbury, to 58 Rosseter St., Dorchester, Mass.

THE Rev. ROBERT WILSON, D.D., has assumed charge of the parishes of North and South Santee, and of St. Alban's, Kingstree, South Carolina.

ORDINATIONS.

DEACON.

DULUTH.—On the Sunday after Ascension Day, May 11, in St. John's Church, Saint Cloud, Minn., by the Rt. Rev. James Dow Morrison, D.D., LL.D., Bishop of the Diocese, Mr. GEORGE W. BARNES was ordained to the Diaconate. The Rev. H. F. Parshall, rector of the church, presented the candidate, and the Rev. H. M. Green, rector of Christ Church, Crookston, Minn., preached the sermon. The Rev. Mr. Barnes has been appointed missionary in charge of Emmanuel Church, Alexandria, Minn.

MISSOURI.—Mr. CHAS. F. BLAISDELL was ordered deacon in St. James' Memorial Church, St. Louis, by the Bishop of the Diocese, on the 19th inst. The Rev. Mr. Blaisdell is taking temporary work at the Church of the Holy Communion, St. Louis, Mo.

PRIEST.

MAINE.—In St. Paul's Church, Paterson, the Rev. A. Q. BAILEY, assistant, was advanced to the Priesthood, May 11, 1902, by Bishop Codman of Maine. The rector, the Rev. D. S. Hamilton, intoned the choral Litany, and the sermon was preached by the Rev. W. H. Graff, of the Memorial Church of the Holy Comforter, Philadelphia.

MISSOURI.—The Rev. T. A. H. BURKE, deacon, in charge of the parish at Moberly, Mo., was advanced to the priesthood by the Bishop of the Diocese, in St. James' Memorial Church, St. Louis, on the 19th inst. The sermon was by the Rev. E. Duckworth.

DIED.

MALLORY.—At Kenosha, Wis., on the morning of Friday, May 16th, 1902, JULIA COOKE MALLORY, wife of the Rev. Chas. L. Mallory, rector of St. Matthew's Church.

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

SHEPHARD.—At his home in Union City, Pa., May 10th, 1902, SAMUEL GEORGE SHEPHARD, in the 64th year of his age.

CLARKSON.—MELIORA, the widow of the Rt. Rev. R. H. CLARKSON, D.D., the first Bishop of Nebraska, departed this life on May 13th, at the home of her daughter, Mrs. F. H. Davies, Omaha, Neb. She leaves one other daughter, Mrs. Frank R. Millispaugh, the wife of the Bishop of Kansas. She was buried by the side of her husband in the churchyard of Trinity Cathedral, Omaha, Neb.

MEMORIAL.

FAY.—The death of CHARLES M. FAY removes from the parish of the Church of the Redeemer, Chicago, a devoted, conscientious, and loyal Churchman, and the loss to the parish is well-nigh irreparable.

Having faithfully filled the office of Church warden for many years, bringing to the councils of the Church's temporal affairs a rare good judgment and a keen interest in its welfare and usefulness, together with a sense of his obligation both to the Master whom he followed and his fellow man whom he loved, and always ready to give of his time, his means, and his talents to promote the upbuilding of the parish activities, a tower of strength to his rector, to whom he was attached by the closer ties of family.

Associating himself with the Sunday School during all the years of his connection with the parish, a wise teacher of the Christian religion as set forth in the Church's Catechism, impressing into the lives of many young men the example of a Godly-minded Churchman.

Recognizing the inscrutable purpose of a Divine Providence, the vestry of the Church of the Redeemer desires to have spread upon its records this expression of its sense of loss to the Church, its regard and esteem for their associate, and a sincere sympathy for his family, to whom a transcript of these minutes be sent, and also forwarded for publication in the *Churchman*, LIVING CHURCH, and the *Church Standard*, and read at the annual parish meeting.

Chicago, Ill., May 12, 1902.

ACKNOWLEDGMENT.

G. F. S. A.

The Chicago Diocesan Branch of the Girls' Friendly Society, having decided to start a fund towards the establishment of a "Summer Home," the following sums have been received:

St. James' Branch, Horarium			.....	$39.00
Cathedral	"	"	.....	8.80
St. Barnabas'	"	"	.....	2.70
St. Martin's	"	"	Austin....	.90
Trinity	"	"	.....	22.85
Ascension	"	"	.....	20.00
Souvenir Spoon Fund			.....	47.10
St. Margaret's Chapter Cathedral Br....				25.00
Interest on bond			.....	20.00
Amount previously acknowledged			.....	485.81
				$672.16

FANNY GROESBECK,
Treasurer.

The Metropole, May 15th, 1902.

NASHOTAH ANNUAL COMMENCEMENT.

The Commencement exercises of Nashotah House will be held on Thursday, May 29. Celebration of the Holy Communion, conferring of degrees and diplomas, sermon by Canon Barry of Fond du Lac at 10:30. Luncheon in Shelton Hall at 1 o'clock. Alumni meeting at 2 P. M. Stages meet all the trains. All interested in the work of Nashotah House, cordially invited.

RETREATS FOR CLERGY.

UTICA, N. Y., June 3-7.—At St. Luke's Church. Offerings for expenses. Conductor, the Rev. Father Osborne, S.S.J.E. Apply to the Rev. E. F. H. J. Massé, St. Luke's rectory.

WESTMINSTER, Md., June 9-13.—At Holy Cross House. Conductor, the Rev. Father Hughson, O.H.C. Apply to the Rev. Father Superior, Holy Cross House, Westminster, Md.

BURLINGTON, Vt., September 16-19.—At the Bishop's House, Rockpoint. Conducted by the Bishop. Offerings for expenses. Apply to the Bishop's Chaplain, Rockpoint, Burlington, Vt.

DIOCESE OF CENTRAL PENNSYLVANIA. In September.—Time and place not yet arranged.

BOSTON, MASS., Oct. 6-10.—Mission House of

Society of St. John Evangelist. Offerings for expenses. Apply to the Rev. Father Superior, 33 Bowdoin St., Boston.

PHILADELPHIA, PA., Nov. 11-14.—St. Saviour's House. Apply to the Rev. Wm. McGarvey, 1606 Mifflin St., Philadelphia.

The above list of Retreats for Clergy already arranged is published now for the convenience of those wishing to take part in one. It is hoped that the list will be much increased.

OFFICIAL.

RETREATS.

THE annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers on Monday, June 16th, closing with celebration of the Holy Eucharist on Friday, June 20th, the Rev. Canon Barry, of Fond du Lac, conductor. Ladies wishing to attend will please notify the Sister Superior.

A RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Wednesday evening, June 11th, at six o'clock, and closing Saturday morning, the 14th. Any ladies desiring to attend will please send their names as soon as possible, to SISTER REBECCA, S.H.N., 65 East Division street, Fond du Lac.

SUMMER RESORTS.

LINDEN TERRACE—On Booth Lake, Walworth Co. Fine Fishing and bathing; boats free. Lawn tennis and croquet. Home-grown vegetables and fruit. $6 to $8 per week; $1.50 per day. Send for circulars. M. EMMA BERGWALL, East Troy, Wis.

TWO CHURCHWOMEN—Mother and daughter, with a pleasant home in the lovely town on the lakes—Oconomowoc, Wis., will receive a number of guests for the summer at very reasonable rates. Refer to the Rev. D. C. Garrett, rector at Oconomowoc. Address, MRS. H. A. STEVENS.

EUCLID HOTEL, ON LAKE SUPERIOR, Superior, Wisconsin, open all the year. Modern improvements. Steam heat. $2.00 per day. Special rates for summer visitors. CONSOLIDATED LAND COMPANY, Proprietors.

WANTED.

POSITIONS WANTED.

YOUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

A CLERGYMAN'S DAUGHTER, aged 24, wishes to help a delicate lady, or a mother with her children. Address, E. J. R., 70 Western Ave., Westfield, Mass.

MISCELLANEOUS.

TO COMPLETE FILES of Annual Register of St. Mary's School, Knoxville, Ill., all of the first ten years, 1868-1878; also issue 1884-1885. Postage will gladly be forwarded by THE RECTOR.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

THE MISERICORDIA.

THE MEMBERS and associates of the Misericordia are asked to pray for a young man, aged 20, addicted to the use of morphia, who has been greatly impared mentally and physically thereby. Those desiring special prayers of The Misericordia for any one in suffering or affliction are requested to address THE MISERICORDIA, Westborough, Mass.

MISCELLANEOUS.

DIOCESAN JOURNALS. From 1883. Files of some Dioceses complete from that date. Will be forwarded on request, without charge, by Rev. C. W. LEFFINGWELL, Knoxville, Ill.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

APPEAL.

CHICAGO, May 14th, 1902.

The Home for Aged Persons has been offered $10,000 in cash towards its debt, on the condition that the balance of the debt is raised. Towards this balance $2,000 have been promised on the same conditions. We still need $5,000 in order to claim the above $12,000 and to free the Home of all debt—mortgages, accumulated interest, etc.

The Home occupies three three-story houses (connected by passage-ways) at 4323, 4325, 4327 Ellis Avenue. It was founded by the late Rev. Dr. Delafield, and in 1897 was taken over as a diocesan institution. From that date until June, 1901, the current expenses were regularly met; but the original debt was not reduced. The interest had always been a very great burden, and last year the Board of Trustees was unable to meet the interest. In December foreclosure proceedings were instituted. At this critical juncture a generous friend of the Home offered $10,000; others followed with $2,000 additional; and now, in order to save the property and to carry out the contracts with the old people, and to enable the Home to carry on its excellent charity, and to preserve the good name of the Diocese, we need $5,000 more. The undersigned Committee, appointed by the President of the Board, is very anxious to raise this amount by July 1st. May we ask your coöperation?

Please send checks or pledges (which may be made conditional on the necessary amount being raised) to Mr. F. F. Ainsworth, Treasurer, 510 Masonic Temple.

JOSEPH T. BOWEN,
President Church Club
N. MACLEOD,
ISHAM RANDOLPH,
TAYLOR E. BROWN,
SAMUEL TAYLOR,
W. B. CONKEY,
Committee.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York

Outlines of Meditations. For Use in Retreat. By Darwell Stone, M.A., Principal of Dorchester Missionary College.

HOUGHTON, MIFFLIN & CO. Boston.

Our Country's Story. An Elementary History of the United States. By Eva March Tappan, Ph.D., Head of the English Department, English High School, Worcester, Mass., author of *Englands Story, Old Ballads in Prose, In the Days of Alfred the Great,* etc.

The Diary of a Goose Girl. By Kate Douglas Wiggin. With Illustrations by Claude A. Shepperson.

An American at Oxford. By John Corbin, author of *Schoolboy Life in England.* With Illustrations. Price, $1.50.

L. C. PAGE & CO. Boston. (Through Des Forges & Co.)

Stephen Holton. A Story of Life as It Is in Town and Country. By Charles Felton Pidgin, author of *Quincy Adams Sawyer* and *Blennerhassett.* With a frontispiece by Frank T. Merrill. Price, $1.50.

E. P. DUTTON & CO. New York.

In Tuscany. Tuscan Towns, Tuscan Types, and the Tuscan Tongue. By Montgomery Carmichael. Price, $2.00 net.

By the Way Ballads. Being Some Trivial Tales in Varied Verse. By W. Sapte, Jr. With numerous illustrations by John Hassall and Frank Reynolds. Price, $1.50 net.

Court Life Under the Plantagenets (Reign of Henry the Second). By Hubert Hall, F.S.A., author of *Society in the Elizabethan Age,* etc. With five colored plates in facsimile by Ralph Nevill, F.S.A., and other illustrations. Price, $2.50 net.

The Church's Outlook. Our Attitude Towards English Roman Catholics, and the Papal Court. By Arthur Galton, Domestic Chaplain to the Lord Bishop of Ripon, and sometime Curate of Windermere. Price, $1.00 net.

The Evolution of the English Bible. A Historical Sketch of the Successive Versions, from 1382 to 1885. By W. W. Hoare, late of Balliol College, Oxford. Second Edition revised and corrected throughout and including a Bibliography. With portraits and specimen-pages from old Bibles. Price, $2.50 net.

DOUBLEDAY, PAGE & CO. New York. (Through Des Forges & Co.)

Spiritual Heroes. A Study of Some of the World's Prophets. By Daniel Saville Muzzey, B.D., author of *The Rise of the New Testament.* Price, $1.25 net.

The Reasonableness of Faith, and Other Addresses. By W. S. Rainsford, D.D. Price, $1.25 net.

FLEMING H. REVELL CO. Chicago.

A Mighty Means of Usefulness, A Plea for Intercessory Prayer. By Rev. James G. K. McClure.

Evolution and Man Here and Hereafter. By John Wesley Conley, D.D., author of *Divine Healing and Doctors,* etc.

The Story of the Christian Centuries. By Edward Griffin Selden, D.D., Pastor of the Madison Avenue Reformed Church, Albany, N. Y.

Love Never Faileth. An Emotion Touched by Moralities. By Carnegie Simpson.

EDWIN S. GORHAM. New York.

The Church:Its Ministry and Authority. By the Rev. Darwell Stone, M.A., Principal of Dorchester Missionary College.

Thoughts on the Penitential Psalms. A Sequel to *The Hallowing Sorrow.* By Ethel Romaines, author of *The Life and Letters of George John Romaines.* With a Preface by the Rev. H. Scott Holland, M.A., Canon of St. Paul's.

PAMPHLETS.

The Boer War and Other Papers on Kindred Topics. By Andrew Gray, D.D.

The Church at Work

MEETING OF THE JOINT COMMITTEE ON SUNDAY SCHOOL LESSONS.

The Joint Diocesan Lesson Committee met May 6th, 1902, at 10 A. M., at the parish house of St. Augustine's chapel, New York City (Rev. Arthur C. Kimber, D.D., rector).

In the absence of the Vice-President, the Rev. Geo. W. Shinn, D.D., occupied the chair, and opened the session with devotional services. The Rev. Herman L. Duhring, D.D., Secretary, read the minutes of the January meeting, which were approved.

There was quite a good representation of the different Dioceses present, and also a representative of the Brotherhood of St. Andrew. Regrets were received from members in different Dioceses and Missionary Jurisdictions, and one from the President, the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, who was unavoidably absent.

Several memorials in regard to vital matters in Sunday School work were presented to the committee for their consideration, and special committees were appointed to take up and consider the memorials presented through the Rev. Samuel Hart, D.D., and the one which came from Bishop Whitehead, of the Diocese of Pittsburgh, through Mr. Ewing L. Miller.

After other routine business had been attended to, the suggested schedule prepared by the Rev. L. N. Caley, was taken up by the committee as a basis of their consideration in the preparation of Schedule No. 53, in the 27th Year of Issue, for Advent 1903 to Trinity, 1904, on "The Church of the Apostolic Days," Part I. After some changes and modifications Mr. Caley's schedule of lessons was unanimously adopted.

On motion of the Rev. F. J. C. Moran, the good wishes for his full recovery were directed to be sent to the Rev. Mr. Caley, who is now abroad on a three months' vacation.

The Committee of Conference with the President of the New York Commission reported progress and was continued.

On motion, it was agreed that copies of these minutes and schedule be forwarded to the different Church papers.

On motion, a vote of thanks was forwarded to the Minnesota Committee, through Mr. Baxter, for their suggestions on the subject of Missions, and the same was referred to a special committee for further action.

At 1 o'clock the committee adjourned to accept the hospitality of the New York members. They re-convened at 2:30, and having finished their work on Schedule 53, a vote of thanks was passed to the New York members for their hospitality, and to the clergy of St. Augustine's chapel for the use of their parish building.

On motion of Dr. Kimber, it was moved that we express our regret at the absence of our Vice-President, inasmuch as it is so unusual for him to be away from any meetings of the Committee. This was unanimously passed.

On motion, it was agreed that the committee meet in Philadelphia in January next at a time to be fixed by the Philadelphia members of the Joint Committee.

BROTHERHOOD OF ST. ANDREW.

Boston Convention' Oct. 9-12, 1902.

At the annual meeting of the Boston Local Council, the programme for the coming national Convention was announced. The speakers include Bishop Courtney of Nova Scotia, Bishop Dudley of Kentucky, Bishop Anderson of Chicago, Bishop Potter of New York, Bishop Lawrence of Massachusetts, Bishop Olmsted of Colorado, the Rev. Dr. Rainsford of New York, the Rev. Frank Du Moulin of Chicago, Mr. John R. Mott, General Secretary of the World's Student Christian Federation, Mr. F. J. Weber, Brotherhood Council Member from Michigan, Mr. Hubert Carleton, the editor of *St. Andrew's Cross*, Mr. Edward W. Kiernan of New York, Mr. Ewing L. Miller, Secretary of the Junior Department of the Brotherhood, Mr. William Braddon. Brotherhood Council Member for Long Island, Dr. Howard A. Kelly of Baltimore, Mr. H. D. W. English, President of the Brotherhood, and Mr. James L. Houghteling, the founder of the Brotherhood.

The President of the Convention will be the Hon. Chief Justice Stiness, of Rhode Island.

The rate of a fare and a third for the round trip to and from Boston at the time of the Convention has already been obtained from most of the railroads, and is expected from all of them. Parties are being organized in all the principal cities, in order that a pleasant trip may be assured and that special cars or trains may be engaged where the number of delegates warrants. L. H. R.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Meeting of the Clerica—Annual Dinner at St. Peter's—Clergy taking Vacations—Debt Paid at St. Luke's, South Evanston—Social Events—Father Larrabee's 25th Anniversary.

At All Saints' Church, Ravenswood (Rev. Chas. E. Bowles, rector), a fund has just been started to redeem the mortgage on the church property, the financial and spiritual condition of the parish being such as to warrant the probability of success. The largest class in the history of the parish was presented for Confirmation on the Sunday after Ascension, numbering 43, while 228 communicants were reported to the last convention.

On the 13th inst. the ladies of the clerica were entertained at the rectory of Christ Church, Winnetka, by Mrs. H. G. Moore and Mrs. Thompson of St. Luke's, South Evanston. The invitation was accepted from Mrs. Hibbard to hold the next monthly meeting at her home, 1701 Prairie Avenue.

The annual dinner of the Men's Club of St. Peter's on the evening of Wednesday, the 14th inst., in the parish house brought together 200 men; probably the largest gathering of the kind ever had in the Diocese. It was correspondingly enthusiastic. After a recherché menu, served by fifty of the young ladies of the parish under the direction of Mrs. Hedge, stirring addresses were made by the President of the Club, Mr. T. Oldham; by the Rev. Dr. Stone of St. James', whose advice to men was, "(1) Prepare for your work, (2) Be cheerful, (3) Be courageous"; by Hon. Judge C. G. Neely, whose theme was Control; by the Bishop Coadjutor, who was in his happiest vein; spoke of himself as a parishioner of St. Peter's sitting between the Law and the Prophet—referring to the two speakers who had preceded him—and pointed out that the secret of Church success was sympathy with Church extension, and he congratulated the rector and people upon the fact that there was nothing diocesan which did not interest this parish. The last address, and a vigorous and well-timed one, was by the Rev. Frank Du Moulin, who spoke of and for the ladies of the banquet committee. The room was most elaborately decorated, and the music of the parish Mandolin Club in the gallery much appreciated. Nor should reference be omitted to the fine menu card, with its singularly appropriate quotations.

On the 15th the quarterly meeting of the Daughters of the King was held in St. Bartholomew's, with most of the diocesan chapters represented. A fine sermon was preached by the Rev. Frank Du Moulin. Dr. Fawcett was the celebrant. After luncheon, provided in generous proportions by the ladies of the parochial branch, business was resumed, reports read, the offertory, ten dollars, given to Mr. Kinney for Holy Trinity, and the invitation to hold the next meeting in St. Thomas' accepted.

Several of the clergy will soon be going away. The Rev. T. D. Phillipps sailed on the *Vaderland* for Antwerp on the 21st, the trip being given him by a prominent Churchman. The Rev. Dr. Stone will sail June 10th on the *Saxonia* from Boston to complete in Switzerland some notes for a work he is preparing. The Rev. Percival McIntyre goes abroad soon for an extended tour in Europe with a small party. The Rev. Dr. Little of St. Mark's, Evanston, who is feeling the effects of close application to parochial and Seminary work, is taking a six months' leave of absence and is going, after the convention, to spend the vacation in a high altitude. His *locum tenens* will be the Rev. Vincent C. Lacey, late assistant at St. Mary the Virgin, New York.

At the parish meeting last week in St. Luke's South Evanston, the vestry were able to report all debts paid, and $600 on hand. In appreciation of his long and faithful service, which has been so instrumental in bringing about this happy condition, it was resolved to give the Rev. Daniel F. Smith six months' leave in the autumn, so that he may spend the winter in a warm climate; the parish paying for some one to take his duty.

Among other social events in the near future, are the marriage in Iowa on June 3rd, of the Rev. W. W. Fleetwood of the Transfiguration; and of the Rev. F. Du Moulin of St. Peter's, in his own Church, on June 18th, to Ethel, daughter of Mr. Rockwell King, for many years preceding last Easter, senior warden, and conspicuous among the builders up of this great parish, now unsurpassed in the Diocese for its rapid growth and great contributing power in proportion to means.

From 1877 to 1902 is a long period as things are to-day, and it is that which covers the priesthood of the Rev. E. A. Larrabee; for in the Church of the Ascension, on Thursday morning, June 5th, at 11 o'clock, the 25th anniversary of his ordination will be observed. The Bishop of Chicago will make an address; and an offering will be made for the fund for assisting candidates for Holy Orders.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Berkeley Divinity School Commencement—Resignation of the Rev. John D. Skene—Daughters of the King.

The 48th annual ordination for the Berkeley Divinity School will be held in Holy Trinity, Middletown, by the Bishop, on Wednesday, June 4. The sermon will be preached by the Rev. Wm. H. Vibbert, D.D., vicar of

Trinity chapel, formerly a professor in the institution.

At the alumni service on the evening previous, the preacher will be the Rev. Melville K. Bailey of the Class of 1883, and curate in Grace parish, New York.

The Catalogue just issued shows that for 52 years there are enrolled 443 alumni, of whom 357 are still living. Among these are ten Bishops and one Bishop-elect. These are widely scattered in the work of the Church. The Berkeley Divinity School has a most honorable record in the history of the American Church.

THE REV. JOHN D. SKENE has resigned the rectorship of St. James' Church, Danbury, his state of health rendering expedient the removal to California. He will engage in work in the Diocese of Sacramento. The time of service covers about seven and one-half years. His departure is much lamented.

THE TENTH ASSEMBLY of the Daughters of the King was held in St. Andrew's parish, Meriden, on St. Philip and St. James' Day.

The Holy Communion was celebrated by the rector, the Rev. Arthur T. Randall, who extended a warm welcome. The sermon was preached by the Rev. Louis N. Booth, Archdeacon of Fairfield, and rector of Trinity Church, Bridgeport.

In the afternoon addresses were delivered by several of the clergy. The attendance was large, and a noticeable feature was "the earnest, practical note of the convention," "in many respects, the most distinctly helpful" of any held, and the outcome can be only for good in the work of the order.

The following officers were elected: President, Mrs Carrie E. Bauman of New Haven; Vice-Presidents, Mrs. Henry Macbeth of Willimantic, and Mrs. F. N. Woodford of Seymour; Recording Secretary, Miss A. E. Burt of Hartford; Corresponding Secretary, Miss Julia McLean of Portland; Treasurer, Miss Helen Beckwith of Meriden; Auditor, Miss May Alcott of New Haven; Executive Committee, Mrs. Herbert Smith of North Haven, Mrs. E. H. Lockwood of New Haven, and Mrs. T. L. James of Seymour.

The next annual meeting will be held in St. Mark's parish, New Britain.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Consecration of Holy Trinity Church, Forney —Miss Emery's Visit to Dallas.

THE BISHOP consecrated the Church of Holy Trinity, Forney, on Ascension Day, one of the most attractive small church buildings in the whole Diocese. The church was built mainly through the efforts of one devoted layman of the town, Mr. W. D. Adams. Dean Stuck of the Cathedral, was appointed to preach the consecration sermon and took down with him a quartette from the Cathedral choir which rendered the music in a very acceptable manner. In addition to the Rev. C. H. Kues, rector of the Church of the Good Shepherd, at Terrell, and priest in charge of the mission at Forney, there were present four others of the clergy.

MISS EMERY, the General Secretary of the Woman's Auxiliary, made a flying visit to Dallas on Friday, and addressed some 45 women in the transept of the Cathedral. Miss Emery's unquestioning confidence in the work and her gentle enthusiasm, proved contagious, and it was felt by all that her visit, though brief, would be productive of much good.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Dinner of the Church Club—Woman's Auxiliary —Increasing Endowment Fund.

THE CHURCH CLUB of Delaware gave its 29th semi-annual dinner on Thursday night, May 15th, at the New Century Club House. Promptly at 7 o'clock the members and guests were invited to table by the retiring President, Mr. John H. Grohe of Trinity Church. Mr. Charles E. Dubell of St. Andrew's, the newly elected President, presiding, and on either side of him were seated the invited speakers. Dinner having been disposed of to the entire satisfaction of all, the President called for attention, and delivered in a very happy manner his address of welcome, in which he thanked the Club for the honor conferred on him. He also referred to the absence of the Bishop, which had not happened before during his episcopate. In a few well-chosen words the President then introduced in turn the several speakers of the evening. The Bishop of the Diocese was invited to speak on the topic, "The Church Divine." Owing to his absence the honor fell to the Rev. Geo. C. Hall, D.D., Archdeacon of Wilmington. Dr. Hall spoke with great force and eloquence, his general thought being that the Church is a Divine institution with a human mission. He said that the great need of the human race was a real consciousness of the forgiveness of sin, and the gift of power to overcome evil. His words were deeply impressive, and his hearers felt that they had received a message to live by.

General James H. Wilson was the second speaker. His topic was "The Church Militant." He dwelt largely on his own personal observation of the religious needs in our new possessions. The chief point he insisted on was that, if the Episcopal Church was to do effective work in these lands, she must be sent fully equipped. "If," said the speaker, "I had the wealth of a Carnegie or a Morgan, I would like to plant a perfectly equipped Church in every Roman Catholic parish in the Islands, for I feel sure success would follow as in no other way." Following General Wilson, the Rev. C. M. Roberts, associate rector of the Church of the Saviour, Philadelphia, spoke eloquently on the topic "The Church Universal."

"I am profoundly thankful," Mr. Roberts said, "that I live in this agé of wonderful material progress, but, most of all am I thankful for the spirit of liberality in religious views and practice. We have come to the day when men everywhere realize that there is a Lord and Master common to us all. The day is dawning when the vision of the Church Universal is surely nearing a reality."

Mr. Ewing L. Miller, Treasurer of the Diocese of Pensylvania followed, on the topic, "The Church Human." The Church Human, the speaker defined as expressing itself in the personal religious life of the individual. The signs of its life were manifested in the active exercise of love, devotion, and enthusiasm. His words were full of earnestness, and were listened to with close attention.

The appreciation of his hearers was shown in great applause.

Judge David T. Marvel, First Vice-President of the Club, was then called upon by the President to speak to the topic of "The Church and the Law," which he did briefly and to the point.

A most enjoyable evening was then brought to a close by singing of the Doxology.

The guests of the evening, other than the invited speakers, were the Rev. Messrs. F. M. Munson, LL.D., of Newcastle, Wm. Doane Manross of St. Michael's, Wilmington, J. Harry Chesley of Claymont, H. W. Wells of St. Andrew's, Wilmington, Wm. M. Jefferis, D.D., of Calvary, H. Ashton Henry of Trinity, M. B. Dunlap of Old Swedes' and Frederick H. Post.

THE QUARTERLY MEETING of the Diocesan Branch of the Woman's Auxiliary was held on the afternoon of Thursday, May 15th, in Christ Church, Delaware City. The rector of the parish, the Rev. Wm. J. Hamilton, read the opening service, and delivered the address, welcoming the branch to the hospitalities of the parish. Mrs. Charles E. McIlvaine, President of the diocesan branch, presided. Reports from the several parochial branch secretaries were submitted and considered.

A letter from Miss Emery was read which provoked some animated discussion. It appeared to the members that the writer of the letter deprecated the undue interest taken by many parochial branches in "Specials" to the neglect of the "General work" of the Auxiliary.

Mrs. Geo. H. Hall, in a forceful and logical address, took the ground that Miss Emery was almost entirely responsible for the larger interest in the Specials, since she had brought it about by her very numerous and earnest appeals. Mrs. Hall was inclined to think from her own personal knowledge that "Specials" were after all the most satisfactory work that the parochial branches could do. In working for the Special, you work with a particular knowledge which stimulated exertion and that it was most satisfying to workers to know just exactly where the results of the work went.

The principal address of the afternoon was delivered by Mrs. Wm. D. Manross, wife of the rector of St. Michael's, Wilmington, on Work among Dakota Indians. Mrs. Manross has had a large experience in that work, and spoke earnestly and intelligently, and the speaker was listened to with close attention. The session was followed by the serving of a most attractive luncheon in the parish house by the ladies of the parish.

THE WORK of increasing the Episcopal Endowment Fund has been entered upon in earnest by the Archdeacon of Wilmington, the Rev. Geo. C. Hall, D.D. The outlook for speedily realizing the hope of the committee to raise $30,000 is very promising. The laity of the Diocese have taken the matter to heart most seriously.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Brotherhood Meeting—Death of Mrs. Pond.

THE NINTH ANNUAL meeting of the Georgia Council, Brotherhood of St. Andrew, was held in St Paul's Church, Augusta, on the afternoon and night of May 13th. At the afternoon session reports were presented, and officers elected for the ensuing year, as follows: President, Mr. E. S. Elliott, Savannah; Vice-President, O. A. Coleman; Secretary, H. A Gould; Treasurer, R. P. Bruin. The public service was held at 8 P. M., evening prayer being said by Bishop Nelson. The address of welcome by Mr. W. K. Miller of Augusta was a fine presentation of the purpose and work of the Brotherhood, and a warm and happy greeting to the delegates. Addresses were given by the Rev. C. B. Wilmer, on "Pray you therefore the Lord of the Harvest"; Mr. E. S. Elliott, on "What the Layman can do for the Church," and by Mr. H. A. Johnson, on "The Place of the Brotherhood in the life of the Church." These addresses were listened to by a large congregation, and were of a character not only calculated to arouse interest in the Brotherhood, but to awaken and arouse interest and zeal in all work of the Church. It is hoped and believed that this meeting of the Georgia Council will develop increased activity in Brotherhood work in the Diocese.

THE DEATH of Mrs. T. G. Pond, widow of one of our clergy, occurred at Albany, Ga., on Tuesday, May 13th. Her husband was for some years rector of St. Paul's Church in that city, and later resided at Mount Airy. The burial service was held on the 15th at St. Paul's Church.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Consecration of a Church—New Organ.

THE BEAUTIFUL stone church at Cedarvale was consecrated on May 13th, by Bishop Millspaugh. It was a delight to the mission-

ary, the Rev. R. C. Talbot, Jr., rector of Winfield, and the faithful band in a community of 1,200 people, to say, here is our gift, worth $3,500, and with only $200 from the outside, for the future work of the mission field. One feature might well be copied by others; the interior walls are finished in small blocks of stone, pointed in terra cotta. Three years ago there were only three communicants in the place. It is to-day one of the most thriving missions in the Diocese. In connection with the consecration was a meeting of the Southeastern Deanery which opened Monday evening at which time a class of nine adults were Confirmed. An interesting feature was an afternoon devoted to the answering of questions put by the members of the mission on all subjects pertaining to the Church. These were answered by the Bishop, Dean Purcell, the Rev. C. B. Crawford, the Rev. R. C. Talbot, and the Rev. E. J. Dent.

THE BISHOP made his annual visit to Winfield on Sunday, May 11th, and Confirmed a class of 15. Since his last visit a beautiful pipe organ has been put in place and the walls of the church decorated.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

The Cathedral.

THE GROWTH, the progress, and the work of the Cathedral parish, Lexington, was shown on the Sunday after Ascension, in the personnel of the class presented to the Bishop for Confirmation. It numbered 33, a large majority being, not Sunday School children, but *men*. The Dean, the Rev. Baker T. Lee, has presented three classes (a total of more than 100 persons) for Confirmation, within less than a year. All the Church organizations are flourishing and are doing fine work. The demands upon the time and energy of the Dean have become so great, that it has been decided to give him an assistant, in the person of a deaconess.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Mr. Restarick's Consecration.

THE REV. H. B. RESTARICK, Bishop-elect of Honolulu, in consultation with the Bishop of Los Angeles, has decided upon his parish church for his consecration. Mr. Restarick has been appointed on a Government Commission to select lands for a home for the evicted Warner's Ranch Indians. This will occupy three weeks of his time, but he feels obliged to serve as he was foremost in urging the appointment of the Commission. His consecration cannot take place before St. James' Day.

MAINE.

ROBT. CODMAN, D.D., Bishop.

New Church at Islesboro.

THE NEW church at Islesboro is well under way, and it is expected to be ready for use the first week in July. The building is to be 60x120 feet.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New Chapel Projected.

THE REMINGTON AVENUE MISSION of St. Michael and All Angels' Church, Baltimore, under the care of the Rev. George J. G. Kromer, has outgrown its present quarters, an abandoned Methodist meeting house, and steps are being taken to build a suitable chapel. The vestry of St. Michael and All Angels' have pledged themselves for the necessary land, the Diocesan Committee of Missions has given $1,000 from the income of the Kesol Fund, and the little congregation has raised a considerable sum besides. About $5,000 is called for.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Large Gift to Bishop Brent—Address by Rev. Mr. Reese—Bishops Brent and Vinton at the Church Club—Annual Tea of the G.F.S.

A LAYMAN in Boston has handed Bishop Brent $100,000 with which to erect a Cathedral, a school, and Bishop's house in Manila.

THE REV. T. IRVING REESE, rector of St. Michael's Church, Milton, delivered the address at the annual Commencement of the Massachusetts College of Pharmacy, May 15, in Pharmacy Hall, St. Botolph St., Boston.

In referring to the prevalence of Christian Scientists in that part of the city, he said, in part: "Now I should think that when you take up your professional work anywhere, you ought to know from the very first, how many Christian Scientists there are in the district. For if they succeed in making their views general, there is nothing but the poor-house for you and abject poverty. This is why I admire your courage in continuing this Massachusetts College of Pharmacy, in this part of Boston."

BISHOPS BRENT AND VINTON were welcomed by members and invited guests of the Episcopalian Club at Hotel Somerset, May 12. President N. H. Turner at the close of the dinner made a short address and called upon Bishop Lawrence, who referred to the Massachusetts clergymen, now Bishops of the Church, and said it was on the basis of the best work that they were called to the higher office with the confidence that they would fill the higher office with the same ability and devotion with which they held the office of priest. The Hon. Charles S. Hamlin made a strong address of welcome, and in making allusion to the advisability of sending a Bishop to the Philippines, he thought the action was wise and was now accepted as such. He did not think the action of the Church in so doing conditioned us to any expression of belief or opinion as to the political action of our Government as to the length of our stay in these distant Islands. Most important of all, we should realize that our Church is not entering into competition with any other Christian body.

Bishop Brent, when he arose to speak, was received with a most cordial welcome. He made an address, in which he spoke pathetically of his departure from old friends and associations. He passed judgment upon the criticism levelled against the administration, and while acknowledging its place in domestic life, he urged the need of another duty, the high duty of appreciation. He defined the issues of patriotism, and its separation from mere party lines and showed wherein the Church in its mission to the Philippine Islands was fulfilling the law of Christ, and carrying forward the message of His truth. Bishop Vinton in a humorous vein defined his Diocese as a growing baby, and expressed his thanks to the old Diocese which had responded to the needs of the new, by giving it an endowment fund, and a share in the diocesan funds. He drew a comparison between the natural beauty of his Diocese and the eastern part of the state, and concluded by paying a high tribute to Bishop Lawrence, who would be greatly missed in the Western part of the Diocese. The Rev. J. S. Lindsay, D.D., was the last speaker.

THE ANNUAL TEA and service of the Girls' Friendly Society, May 14th, are always much anticipated events in the work of the Society. The large number attending every year shows the continued interest of the members. The long procession of the girls together with the singing of the hymns in Trinity Church, is an inspiration of itself. Bishop Lawrence in his sermon made a pleasing reference to this, and emphasized the necessity of making the spirit in which we work as great as the work we do. The results of harmonious work are better health and better spirits, he said, and we shall have more sympathy for those who work with us, as well as those above us. He alluded to the feeling of jealousy sometimes in work, yet we should remember to do our duty, no matter how humble our place may be, or to how much higher place others may attain. The Bishop laid stress upon the necessity of observing Sunday.

A HANDSOME memorial window, artistic and exquisite in design, was unveiled in St. James' Church, Roxbury, Sunday morning, May 11th, in memory of Anna Gertrude and Edward Sumner Hamlin, for many years attendants of the church. The window is the gift of the Hon. Charles S. Hamlin and the other children of the couple, and occupies the the space in the chancel end of the church.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

New Church at Saginaw—Deaf Mute Service at Adrian—Legacy for St. Luke's Hospital—Brotherhood Meeting—Raising Funds for St. Matthew's—Sunday School Institute.

PLANS have been approved for the new Trinity Church, Saginaw. The work of breaking ground for the erection of the new structure was commenced on May 19th.

ON SUNDAY evening, May 11th, the Rev. Mr. Mann held a service for deaf mutes in the Sunday School room of Christ Church, Adrian. At the close, Baptism was administered in the church to a child of deaf parents, who came a long distance for the purpose. Dean Channer, the rector, read the service for the large number present who could hear.

THE LATE ROBERT MCMILLAN, for many years vestryman and warden of St. John's Church, Detroit, has left a bequest of $5,000 to the church and $20,000 to St. Luke's Hospital.

THE ST. JOHN'S CHURCH chapter, Brotherhood of St. Andrew, has inaugurated a series of most interesting weekly meetings. Wednesday, May 14th, the Rev. Dr. Clarke of St. Paul's gave a talk on the early religious history of Detroit. Dr. Clarke has made a study of the subject, and his address was intensely interesting. The meetings will continue with histories of the different parishes, then go into general Church history, and so on into the Prayer Book and doctrinal history.

THE REV. WILLIAM S. WATSON is raising funds for a Church building for St. Matthias' parish. He is meeting with success and has already secured a fine plot of ground.

THE DETROIT Sunday School Institute met at Grace Church, May 20th. The Trinity course of study of the Prayer Book was the topic of discussion. A report of this will be given later.

THE SUNDAY SCHOOL INSTITUTE of the Central Convocation met at St. Paul's Church, Flint, May 21st and 22nd. The Rev. John Munday of Port Huron, the energetic secretary, endeavors to make these meetings interesting and profitable, and is succeeding.

MINNESOTA.

S C. EDSALL, D.D., Bishop.

Presentation to Rev. Edw. Moyses.

THE REV. EDW. MOYSES, rector of the Holy Cross, Dundas, who has been quite ill during the past winter, has been presented with a very beautiful gold cross, from the clergy of St. Paul and Minneapolis Clericus, of which he has been a member for some time. The cross is inscribed with anniversary greetings and the dates 1852-1902, which mark the number of years of his priesthood.

He was waited upon by a delegate from each city—the Rev. Chas. D. Andrews of Christ Church, St. Paul, and the Rev. Stuart B. Purves of Holy Trinity, Minneap-

olis. They were also the bearers of a letter expressing the love and sympathy of the brethren.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Mr. Sanborn's Anniversary—Death of Mrs. Mallory.

ON WHITSUNDAY the Rev. Frank A. Sanborn, priest in charge of All Saints' Cathedral, quietly kept the twentieth anniversary of his ordination to the priesthood. That event took place twenty years earlier in St. Ignatius' Church, New York, the Bishop of Springfield conferring the orders. Mr. Sanborn's ministry has been successfully passed as assistant at the Church of the Messiah, Boston; rector at Pompton, N. J.; assistant to the present Bishop of Milwaukee at St. Mark's, Philadelphia; rector of St. John's, Newark; instructor at Nashotah Seminary; and he is now in charge of the congregation of All Saints' Cathedral, Milwaukee.

THE WIFE of the Rev. C. L. Mallory died early in the morning of May 16th, at St. Matthew's rectory, Kenosha. Mrs. Mallory was stricken with a disease two years ago, which was pronounced incurable, and so she had been facing death all of this time. She endured her sufferings with great resignation. The funeral was attended by the Bishop of the Diocese, the interment being in the city of Detroit, Michigan, which place was Mrs. Mallory's family home. Lord all pitying, grant her eternal rest.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Death of Mrs. Clarkson—Illness of the Son of Rev. T. J. Mackay—Address by Mr. Clement Chase.

BY THE DEATH of Mrs. Clarkson, widow of the late Bishop of Nebraska, the Church in the Diocese has lost one of her foremost women workers. She was best known in the work of the hospital, which was built during Bishop Clarkson's administration, and she was one of the most generous contributors to its building fund and to its support after the work was inaugurated. As a mark of respect, the arrangements for a dinner at the time of the Diocesan Council were canceled, and also the reception which was to have been given to the clergy and laity by Bishop and Mrs. Williams. Mrs. Clarkson was born at Frederick, Md., July 20, 1828, and was married to the Bishop just after his ordination, in 1849.

THE REV. AND MRS. T. J. MACKAY were called to Boston last week by the illness of their son Odin, who is attending Harvard. He was operated upon for appendicitis. At last reports he was doing well and considered out of danger.

MR. CLEMENT CHASE, one of the Nebraska lay delegates to the Conventions of 1898 and 1901, delivered an address on the evening of the 18th inst. at the Church of the Good Shepherd, Omaha, on "The Constitution of the Church and the General Convention." This was the last of a series of lectures on Church topics arranged by the rector, the Rev. Mr. Griffith.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

ST. AUGUSTINE'S, Camden, has celebrated its 14th anniversary, and is laboring with good prospects of success to extinguish its indebtedness.

OHIO.

WM. A. LEONARD, D.D., Bishop.

St. Paul's Church, Toledo, Admitted as a Parish—Deaf Mute Services at Lisbon and Toledo.

THE REV. E. W. HUNTER of New Orleans, rector of St. Anna's Church, visited Grace Church, Mansfield, on Sunday, May 18th. He preached at the morning and evening services. A new church building is much needed at Mansfield, and at the morning service the Rev. E. W. Hunter told how the Church Endowment Society had arranged for the erection and paying for churches as well as how the Society met the needs of the Church in various ways. His address was clear, logical, to the point, and was very much appreciated. At the close of the service the rector, the Rev. H. B. Putnam, thanked the speaker and commended the work of the Society. He also expressed the hope that the Church people of Mansfield would embrace the opportunities offered by the Church Endowment Society.

AT THE LATE Diocesan Convention, St. Paul's Church, Toledo, was admitted into union with the Convention as a parish. This church was started as a mission of Trinity Church in 1883, under Dr. Atwill, now the Bishop of Western Missouri. It is situated in a portion of the city that is growing rapidly, and appears to have a promising future.

ON FRIDAY evening, May 9th, Archdeacon Abbott and the Rev. A. W. Mann held a combined service at Trinity Church, Lisbon. On the following evening Mr. Mann was alone at a service for deaf mutes only, at Grace Church, Sandusky. On Saturday, the 11th, at 10:30 A. M., a service of the Holy Communion was held at St. Martin's mission for deaf mutes in the chapel of Trinity Church, Toledo.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Meeting of the Clerical Union—Patronal Feast of Church of the Ascension—Bi-centennial of St. Paul's Parish, Chester—Antecedents of the Bishop Coadjutor—St. Andrew's Brotherhood.

THE REGULAR monthly meeting of the Philadelphia Branch of the Clerical Union for Defense of Catholic Principles, was held on Monday, May 12, 1902, in the rooms at the University Club. A paper was read by the Rev. Thompson P. Ege of St. Paul's Church, Upper Providence, entitled "A Study of St. Luke xxiv. 36-43. Members of the Council were elected at this meeting.

AT THE Church of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), Ascension Day being the patronal festival, special services were held, the rector preaching an anniversary sermon at the night service, in which he gave a review of the work during the past year. On the Sunday night in octave, the annual guild service was held, the several organizations taking their place in the procession. At this service the special preacher was the Rev. George Woodward Lamb, assistant at St. Timothy's, Rox-

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borough. The annual parish Tea was held on the Monday following.

An appeal is made to the parishioners, looking towards the establishment of a cottage in the country, where hard working mothers may find a brief rest, with their little ones, at some time during the heated term.

St. Paul's parish, Chester (the Rev. Francis M. Taitt, rector), is the oldest organization in that city, and was past the age of threescore-and-ten years when the nation itself came into life. Preparations are under way for the celebrating of the bi-centennial of the parish, shortly; and in connection with this important coming event, it is of interest to note some of the possessions of the parish, that have come down from the earlier days. There is the Bible of 1701, presented by the London Society; the parish register of those early days; the Communion silver, the gift of Queen Anne and Sir Jeffrey Jeffreys; together with the old pewter alms plates, dating back to 1745.

It is planned to place a chancel window, at a cost of about $1,500, as a memorial to the Rev. Mr. Brown, the former rector; and the rector and people are hopeful of clearing the last dollar of indebtedness on the present buildings, in time to admit of consecrating the church on the opening day of the third century of parochial life and activity.

Philadelphia Church people will be interested in these facts, coming from *The Sunday School Times*, and concerning the history of the antecedents of the Bishop Coadjutor, who belonged to the famous Litchfield County, Connecticut. Bishop Mackay-Smith is a grandson of Judge Nathan Smith, a native of the above named county, and who, as a member of the Legislature, was active in abolishing slavery in Connecticut, as also in establishing in the State the public school system. This last is said to have been founded in Connecticut in advance of any other State. While in Congress, Judge Smith assisted in ratifying the Jay treaty with Great Britain; and on declining reëlection, went on the bench of the State Supreme Court. A brother of the Judge was active in framing the State Constitution, replacing the Charter of King Charles II., and as a founder and incorporator of Washington (now Trinity) College. The Bishop Coadjutor is of this line of distinguished men, and of the several positions he has held during his ministry the office of Archdeacon of New York was one of the most important.

On Tuesday evening, May 20, 1902, the Rev. Charles W. Robinson, as chaplain of the Philadelphia Local Assembly, Brotherhood of St. Andrew, concluded a series of Bible "Talks" which he had been invited to give by the 21st Ward Sectional Conference. The object of holding these meetings was for the better instruction of members of the several chapters and to influence men outside of the organization; looking to the permanent establishment of such classes, under the care of the local clergy, in the fall. Although the class has been held for the brief period beginning the second week after Easter, the object has bid fair of attainment—a gratifying number of chapter members attending, and several men outside taking a keen interest. The meetings were held in St. Timothy's Working Men's Club and Institute building, Roxborough, the chapters responsible for the effort being St. David's and St. Stephen's, Manayunk, St. Alban's and St. Timothy's, Roxborough.

The spring meeting of the Norristown Assembly, Brotherhood of St. Andrew, was held in Christ (Swede's) Church parish, Upper Merion (the Rev. A. A. Marple, rector), on Thursday, May 15, 1902. The special preacher at the afternoon service was the Rev. Wm. H. Burbank, rector of St. Peter's Church, Phoenixville; the subject of the conference at night was "How Shall the Chapter Most Effectively Advance the Work of the Parish?" The subject was opened by Messrs. H. A. Bostock, M.D., and E. T. Boggs of St. John's and All Saints' Chapters, Norristown, respectively.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Annual Festival Church of the Ascension—Daughters of the King.

The annual festival service was held at the Church of the Ascension, Pittsburgh, on Ascension Day, May 8th. The sermon was preached by the Rev. Dr. McKim of the Church of the Epiphany, Washington, who had for his subject, "The History, Doctrine, and Polity of the Church." The large vested choir rendered the musical parts of the service very beautifully, the anthem "Unfold Ye Portals," being exceptionally fine. The Bishop and a large number of the clergy of the city and suburbs were present, and all were entertained in the parish house at luncheon at the close of the service.

The spring meeting of the Pittsburgh Local Assembly of the Daughters of the King took place on Friday, May 10, at Calvary Church, Pittsburgh, beginning with a celebration of the Holy Communion at 10 o'clock, the address being delivered by the Rev. George Gunnell of Bellevue. In the afternoon there was an address by the Rev. D. L. Ferris, on "The Duty of the Daughters of the King," an appeal for the Free Nursery on the South Side, by Miss Sybil Clarke, and a short address by the Rev. E. L. Wells. Delegates were present from New Castle, Greensburg, McKeesport, Bellevue, Crafton, Kittanning, and Allegheny, and from all the chapters in the city, and the meeting was a very enthusiastic and successful one.

The monthly meeting of the Clerical Union took place on Monday, May 12, at the Hotel Henry, when an address was delivered by the Rev. Dr. Ward, of St. Peter's Church, having for its subject, "Jesus Christ."

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Work at Armour—Rectory Debt Paid.

A special offering of $400 was made at St. Thomas' Church, Sturgis, at the time of the visitation of the Bishop, which amount entirely frees the rectory from debt.

A mission has been organized at Armour, and services will be held once a month by the missionary at Springfield, the Rev. E. J. Williams. Some years ago work was commenced upon a church building at this point, but before it was completed the edifice was destroyed by a wind storm, and the work has never been resumed.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

Mission at the Cathedral.

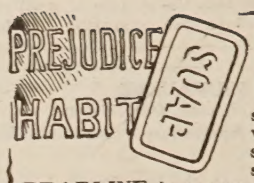
Archdeacon Webber of Milwaukee is conducting a mission during the present week at All Saints' Cathedral, Spokane. He has just completed missions at Ellensburg and Tacoma, Washington.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Service for Actors.

On Sunday night, May 4th, at Calvary Church, Memphis, a service under the auspices of the Actors' Church Alliance was held. A very large congregation filled the church, among whom were many actors and musicians. The sermon was preached by the Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, Memphis, who has been appointed Chaplain of the Actors' Alliance to succeed the late Dr. Patterson; and the Rev. F. P. Davenport, D.D., read the service. The service was the first of the kind given in Memphis. The music was especially fine, several of the actors rendering parts of the service. Mrs. Clinton, *nee* Edna Elsmere, Mr. W. H. Kinross, and Mrs. R. Jefferson Hall sang solos, the music being under the direction of Mr. R. Jefferson Hall.



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VERMONT.

A. C. A. Hall, D.D., Bishop.

Credence at Bellows Falls.

A credence of brass and marble will shortly be erected in Immanuel Church, Bellows Falls (Rev. D. L. Sanford, rector), as the gift of Mrs. C. S. Butterfield in memory of her father and mother, John and Helen Billings. The design will be similar to those of the new pulpit and altar rail which have recently been erected in the same church.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Meeting of Sunday School Institute—Woman's Auxiliary.

The May meeting of the Sunday School Institute of the Diocese was held in St. John's parish hall on the evening of the 13th. Miss Parker of the chapel of the Good Shepherd read an excellent paper on the "Illustration of the Lesson," and dwelt upon the value of material objects, stories, and the like, in impressing sacred truth on the mind. The Rev. Frank M. Gibson, Ph.D., gave an interesting and scholarly review of William J. Dawson's book, "The Life of Christ," beginning with a brief account of the best known books on the same subject. Edersheim's "Life of Christ" was recommended as most helpful to teachers. The reviewer read extracts from Mr. Dawson's book to show its good points, for instance, its beautiful and life-like descriptions; and also its

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given by Postum Co., Battle Creek, Mich.

defects, such as its utter disregard of all theology and Christian tradition, and a deplorable desire to explain away the supernatural. The Question Box was then taken up by the Rev. Dr. Devries, and the answers were, as usual, instructive as well as entertaining. This was the last regular meeting for this season, but a social gathering has been arranged for, taking the form of a lawn party on the Cathedral grounds, to be held early in June.

THE CLOSING SERVICE of the Woman's Auxiliary of the Diocese was held in St. John's Church, May 15th. The Bishop Coadjutor of Pennsylvania celebrated the Holy Communion and gave an address full of hope and encouragement. A large number of women were present both at the service and at the meeting which followed in the parish hall. After a brief address by the President, the reports of the Secretary and Treasurer were received. The aggregate value of boxes and money, sent by the parish branches, including the Junior Auxiliary, the Babies' Branch, and St. Mark's Friendly League, amounts to $7,135.28. The officers who had served during the past year were unanimously reëlected, with the addition of a recording secretary. A recess was taken for luncheon and social intercourse, and, on re-assembling, an address was given by the Rev. Mr. Pendleton, a missionary of the Diocese of Virginia, and an earnest and helpful talk on "The Spiritual Side of the Work," by Miss Stuart, President of the Virginia Branch.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Funds for District Missions—Sunday Schoo Work—Money for Missions—New Church Paper.

AT THE MISSIONARY SERVICE, Sunday evening, May 11th, pledges in support of District Missions to the amount of nearly $2,400 were made. A resolution of congratulation to the Bishop on presiding at his 15th Convocation was passed by a rising vote.

THE REV. J. W. JONES, of St. Mark's, San Antonio, announced his intention to inaugurate a new departure in Sunday School work. Having got his vestry to assume the financial support of the school, he is going to devote the several Sundays of each month to different aspects of Church work. District Missions, Home Missions, Foreign Missions, and Parochial work will thus in turn be presented to the children; and to stimulate their interest Mr. Jones intends to prepare illustrated leaflets portraying the missionaries and their work in the various fields.

OVER FIFTY DOLLARS in excess of the pledges for District Missions was paid in to the Treasurer!

AN ATTEMPT is to be made to consolidate *The Church News* with a prospective weekly Church paper to be published by the parishes in San Antonio.

CANADA.

News of the Dioceses.

Diocese of Fredericton.

MUCH REGRET is expressed by the congregation of Trinity Church, St. John, at the departure of the Rev. W. W. Craig to be rector of St. Luke's Church, Montreal. Presentations were made to him by the various societies in connection with Trinity on the evening of May 13th. The vestry also presented Mr. Craig with a check. He has been Canon Richardson's assistant at Trinity for some years.

THE APRIL meeting of the ruridiaconal chapter of Chatham was held at Harcourt. There was a good attendance of the clergy of the district. A resolution was passed of sympathy with Bishop Kingdon in his recent illness. A paper was read on "Christ and St. Paul," by the Rev. T. H. Cuthbert. A special meeting of the chapter was decided on for April 30th to consider the best method of raising money for the Century fund and the Diocesan Mission fund. The next meeting of the chapter will be held at Derby, July 22nd.

Diocese of Ontario.

AT A SPECIAL meeting of the congregation of St. Thomas' Church, Belleville, a resolution was passed, asking the Rev. Canon Burke, who has been rector for so many years, to reconsider his determination to resign; and promising to provide him with a curate if he would remain.—THE PAYMENT on the organ of St. George's Church, Kingston, has been completed.

Diocese of Nova Scotia.

THE REPORTS show the finances of St. Luke's Cathedral, Halifax, to be in a very prosperous condition. Over $1,400 of the debt has been paid, of which nearly half was raised by the Ladies' Guild of Workers. The vestry have given the rector, the Rev. Mr. Crawford, three months' leave, as his medical advisers insisted on a rest. The congregation presented him with a purse of over $200 toward his expenses on a trip to England.

Diocese of Moosonee.

BISHOP NEWNHAM, in a letter recently published, asks for volunteers for his Diocese. He mentions the fact that hencefor-

Educational.

ILLINOIS.

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MASSACHUSETTS.

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MASSACHUSETTS.

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Parents looking for a school are requested to send for the Manual and for pamphlets on the "Choice of a School." ARTHUR GILMAN, A.M., Director, Cambridge, Mass.

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PUSEY
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OPINIONS OF THE DAILY PRESS.

Bishop GRAFTON'S book on *Pusey and the Church Revival*, has called forth many remarkable reviews from the Daily Press. We quote the following from a column notice in the Providence *Journal*:

Undoubtedly there are still persons who believe that Dr. Pusey was a "Romanizer," and that the secession of Manning and Newman to Rome was the natural consequence of the movement of which he was on the whole the most eminent representative. This little book by the Bishop of Fond du Lac should do much to remove that impression. Comparatively few readers even among Churchmen will see the elaborate biography of the great Anglican theologian; but Dr. Grafton here deals with his personality and work in a sufficiently full fashion to convey an adequate idea of his position in the intellectual and moral life of the nineteenth century. He gives a sketch of the condition of the Church during the arid years of the eighteenth century, of the evangelical movement, of the tractarians, of Pusey's share in the enunciation of Catholic truth, of the nature of his teachings, and of the lesson of the Oxford movement for the Church of to-day. Few men can put fundamental doctrines so concisely and clearly as Dr. Grafton or survey the grounds of argument with so comprehensive a grasp of their salient features. He says, for example, very truly ,that the Oxford was supplementary, and not antagonistic, to the Evangelical movement. It brought out the objective side of religion, without which the subjective was incomplete. Perhaps the somewhat exaggerated note of personal piety among the Evangelicals was essential to an effective revival of religious feeling after the paralysis which Whig Erastianism had brought to the Church. Nor is it strange if Low Churchmen saw in the Catholic revival a new formalism and regarded it as likely to undo all their work. Pusey, Newman, and Keble had to undergo a fierce persecution. What are now regarded as the commonplaces of Anglicanism aroused bitter antagonism then. And Pusey seemed to be an especial mark for hatred and abuse. . . . . .

Bishop Grafton states with admirable clearness, as has been said, the fundamental principles upon which the teaching of Pusey, now almost universally accepted, rests. It involves a larger emphasis on the doctrine of the Incarnation; a rule of faith, a divine character and authorization for the ministry in its threefold orders; the value of the Sacraments as channels of grace. In natural sequence to these points are the doctrines of the Real Presence and the Sacrament of Penance. It was inevitable that the tractarian teaching should be misunderstood. Yet the formularies of the Anglican Church plainly state the nature of the eucharistic sacrifice and plainly authorize auricular confession. The pages devoted by the Bishop to this subject are most illuminating. And perhaps a better definition of the thoroughly rational position of the Catholic Church with regard to the Bible and to modern views of the Bible could not be found anywhere. . . . . Many much larger volumes have had in them less to stimulate thought than this modest account of a man, who was both great and good. It deserves a wide reading.

We quote also from the Boston *Transcript:*

The Bishop of Fond du Lac (Right Rev. Charles Chapman Grafton) was a friend and pupil of Dr. Pusey. His peculiar opportunity for knowledge of a man who made such a deep impression upon the religious life of the century with which he was born makes very appropriate the authorship of the monogram, "Pusey and the Church Revival." Bishop Grafton shares with his former master a sweetness of nature and humility which will commend to all readers his method of treatment of the history of the religious movement called "Tractarian" and of those influences which, flowing from Dr. Pusey and the group of which he was the centre, have wrought such changes in the Church of England and her children.

Bishop Grafton does full justice to the evangelical school, its missionary work in Africa and in the East, its influence in the abolishment of the slave trade, and in elevating the standard of personal piety. He desires to show that the Oxford movement was supplementary rather than antagonistic to that which preceded it, and that those who represent the two schools now generally recognize that this is true and are coming together in more loving accord. In fact, the venerable Bishop's appeal is inspired by the temper of his great predecessor in the episcopate, whose whole sermon, when he was brought into the congregation of the faithful in his old age, was "Love one another." The period which produced men of this type was a notable and interesting one. Bishop Grafton treats it in a manner that makes the reader wish that he might yet be its formal historian.

The book is handsomely bound in cloth, and sold at 50 cents net. Postage 5 cents.

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ward no missionaries from the C. M. S. will be sent to Northwestern Canada. He says: "I do not complain but cheerfully and loyally accept this policy; only it is right that this should be known, so that those who would prefer our Canadian Indian field, or whose health, unfit for the Tropics, might suit the sub-Arctic, may know that they must apply direct to the Bishop of the Diocese."

Dioces of Toronto.

BISHOP PINKHAM of Saskatchewan and Calgary held an ordination in the chapel of Wycliffe College, Toronto, May 1st, admitting to the diaconate Mr. George H. Wilson whom he has licensed to the mission of Banff, N. W. T. The Convocation of Wycliffe College was held on the evening of the same day. Principal Sheraton mentioned in his report that the College having reached its 25th year, the event would be marked by the building of a new convocation hall. Over $15,000 has been subscribed for this purpose.

Diocese of Niagara.

AT THE quarterly meeting of the Rural Deanery Chapter of Lincoln and Welland, held at Port Robinson, April 29th and 30th, papers were read on "The Pastoral Side of Clerical Work," and "What Is the Ultimate Basis of Authority to the Churchman?"

Diocese of Montreal.

ARCHBISHOP BOND presided at the quarterly meeting of the Executive Committee of the Synod, held May 13th. Bishop Carmichael was present and expressed his regret that in view of his new duties it would be desirable that the Archbishop name some other member of the committee as chairman of the Mission Hand Committee. The report of the Treasurer was considered on the whole satisfactory. A letter was received from Mr. Bradford of Granby, offering a gift to the committee of $5,000, he to receive interest on the amount till his death.—A PROPOSAL is under consideration to remove St. Thomas' parish to the northeast portion of the city.—A CHURCH parade of a brigade of volnnteer regiments has been arranged to be held May 18th, Whitsunday, in Montreal. A number of the troops will march to service in St. George's Church.—AN IMPORTANT change in the Constitution of the Montreal Diocesan College is under consideration. It is proposed that instead of five out of the six clerical members being appointed by the Archbishop, as at present, in future all the members of the Board of Governors, clerical as well as lay, shall be elected by the corporation.

THE ANNUAL Convocation of the Diocesan Theological College was held on the feast of St. Philip and St. James, May 1st, in the Convocation hall of the college, Archbishop Bond presiding. The Rev. H. Bancroft made a presentation deed of gift of the Bancroft memorial fund, and the Rev. E. T. Rexford of the library of the late Canon Mussen. Archbishop Bond gave an address, and also the Principal of Bishop's College, Lennoxville, Dr. Whitney. The Rt. Rev. Dr. Carmichael, Bishop Coadjutor, replied on behalf of the College authorities.

Diocese of Rupert's Land.

SATISFACTORY REPORTS come from the parish of Clearwater, where some of the vestry meetings had to be postponed on account of roads and weather, but were eventually held in the four places of the parish. The congregation meeting in St. Lawrence schoolhouse hope soon to build a church. The debt in connection with St. John's Church, Pilot-Mound, is almost paid off.

Diocese of Quebec.

THE COLLECTIONS in all the parishes in the Diocese on the Sunday after Ascension were to be devoted to the Domestic and Foreign Missionary Society.

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